THE

EDINBURGH MAGAZINE,

OR

LITERARY MISCELLANY,

For OCTOBER 1786.

[*With a View of* Edinburgh Castle.]

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totally there are 7 parts which binded as 1 book

1 part 209-368 & (287-288 pages missing)

2 part 151-230

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7 part 37-54

A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken before funrife, and the quantity of rain-water fallen, in inches and decimals, from the 30th of Sept. 1786 to the 30th of Oct. 1786, near the foot of Arthur's Seat.

Days.	Ther.	Barom. Inch.	Rain. Inch.	Weather.
30	38	29.15	———	Clear.
1	42	29.79	0.01095	Small fhowers.
2	51	29.7	0.073	Ditto.
3	53	29.325	———	Clear.
4	44	29.385	———	Ditto.
5	43	29.525	0.0073	Small fhowers.
6	46	29.04	0.0365	Rain.
7	43	29.076	{ 0.3796 }	Ditto.
8	46	28.4		
9	46	29.6	———	Clear.
10	39	29.425	0.0219	Rain.
11	46	29.5	0.0730	Ditto.
12	45	29.625	0.219	Ditto hail.
13	34	28.25	———	Clear.
14	40	29.	———	Ditto.
15	39	30.082	———	Ditto.
16	40	30.	———	Ditto.
17	36	30.1	———	Ditto.
18	42	30.15	———	Ditto.
19	29	30.25	———	Ditto.
20	32	30.25	———	Ditto.
21	32	30.2	———	Ditto.
22	38	30.	———	Ditto.
23	41	30.15	———	Foggy.
24	41	30.175	———	Ditto.
25	39	30.175	———	Ditto.
26	33	30.2	———	Ditto.
27	26	30.25	———	Ditto.
28	43	30.275	———	Ditto.
29	27	30.25	———	Cloudy.
30	42	30.1025	0.0584	Rain.
			0.87975 total rain.	

THERMOMETER.
2—61 greateft height.
27—26 leaft height before fun-rife.

BAROMETER.
28—30.275 greateft height.
8—28.4 leaft height.

TO CORRESPONDENTS.

S—n has not obferved that the Scriptures meant by Mr H. are thofe of *Brama*. *Hilario*, &c. are received.

VIEWS IN SCOTLAND.

EDINBURGH CASTLE.

TO determine whether the subject of the Plate was the *Castrum alatum* of Ptolemy, is not the present intention; that matter has been sufficiently investigated by many learned authors. I shall only say, it appears from Whitaker that Arthur, the celebrated King of the Britons, fought a battle on its present site in the fifth century; its origin, therefore, need not be looked for in an earlier period. Arnot mentions, as the first historical fact preserved concerning this fortress, the death of Queen Margaret, the widow of Malcolm Canmore, which happened in November 1095. In 1174, we find mention made of Edinburgh Castle, with those of Roxburgh, Berwick, Jedburgh, and Stirling, being delivered as pledges of the performance of the treaty for the reedom of William, surnamed the *Lyon*, who was taken prisoner by Henry II. at the battle of Alnwick.— In 1255, it was surprised by the Earls of Gloucester and Dunbar, with their associates, to force Alexander III. and his Queen from restraint.

Edward I. in 1296, after having defeated the Scots at Dunbar, reduced the Castles of Roxburgh, Berwick, and Jedburgh, marched to Edinburgh; and in eight days, being all provided with the great wooden engines used at that time in sieges, he took the castle. During the reign of Robert Bruce, anno 1313, it was surprised and taken by Thomas Randolph the King's nephew; who in a very dark night, with a band of thirty men, climbed up the rock and scaled the wall. Edward Baliol, in 1334, as a recompence for the great expences of Edward III. in recovering and restoring to him his inheritance, gave him among others the Castle, Town, and County of Edinburgh. Anno 1340 it was taken from the English by Sir William Douglas. Edward III. anno 1356, after suffering great hardships from want of provisions, finding it impossible any longer to combat with the Scots, retired to England, after burning to ashes the towns of Edinburgh, Haddington, and others. By Richard II. it was again burnt 1385: In 1429, the truce between Scotland and England was here concluded. During the reign of James VI. anno 1573, the Castle sustained a heavy siege by the English forces under Sir William Drury; five batteries were erected on the spot where Heriot's Hospital now stands; which after firing eight or nine days, effected several breaches, and thereby occasioned a surrender. After this period it suffered many attacks; those by the forces of the unfortunate Charles will, we hope, be the last in the annals of history.

A. C.

In compliance with the request of our Correspondent T. C. *we insert the following Letter.*

On the Policy or Prudence of an Honest Man.

DEAR T.

I HAVE not forgot my promise to write to you a letter on *honest politics*, or in other words, to describe what prudent precaution and management an honest man might and ought to make use of, in order to

promote his success in the world.

But how shall I do justice to such a subject, overwhelmed with a thousand cares? I must be content to give you the *skeleton* of what I mean to say, and leave it to your own *reflection* to fill up the *interstices*.

'The children of this world are wiser in their generation than the children of light.' This has been taken in many acceptations: One is, that bad men, and those who have recourse to all means to attain their ends, often succeed better than good and honest men.

Whether this is the design of the passage or not we do not now inquire, but it contains a fact—What is the cause of this? They succeed because they stick at nothing, and so have many ways of obtaining their wishes, which good men dare not have recourse to.

Now there is no relief for this.—

But if honest men are constrained to submit to this disadvantage, they ought, however, to take care, that they do not suffer themselves to be injured by any evil which they can avoid

Whatever they can do, without prejudice to their character as HONEST MEN, they ought to do.

Now, we are to find out what this is.

And, I. They must *be* excellent.

And, II. They must *seem* to be so.

If the two were put in competition, every good man would adhere to the inscription on Tycho Brahe's tomb,

——Esse quam videri *.——

But a wise man will *unite* them; and of him it may be said,

Omne tulit punctum †.

The great foundation is the *esse*. This gives a man peace in his own mind—which the world cannot take away. Whatever profession a man adopts, let him apply diligently to make himself master of it, and on this basis build his future success.

He will then *deserve* to succeed.

But in order to attain it, it is also requisite that he have the *videri*. He must be excellent, and also seem to be so.

Lord Chesterfield spake truly to his son, that learning was *silver*; but without some other qualities to set it off, it would seem to the bulk of mankind to be *lead*.

Throw down twenty diamonds of ormuz, in their *unpolished* state, into the streets of London, the passengers will kick them out of the way, and the scavenger will heave them into his dust cart.

The multitude are ill judges of real merit in most cases; and the little judgment they do have is confounded by quacks and impostors.

Every wise man therefore ought to study the art of *seeming to be* what *you are*.

No author has yet written on that art, though the practice of it occurs every day in human life.

If I had as much time as some people—but that is a vain wish——

Lord Chesterfield furnishes many excellent hints, but he knew not where to stop, or rather he set out wrong at the beginning. With him the *esse* was only for the sake of the *videri*.

With us the *videri* is only for the sake of the *esse*.

It is such writers as he that bring the *art* into discredit.

A man appears what he is by laying hold of every fair opportunity to display his talents and acquisitions.

This he OUGHT to do, for the world are not obliged to *divine* his genius, or to *suppose* his learning.

Voltaire wrote a book to praise himself. This was abominable. He would have been ashamed to have been known as the author.

There is a meanness too in publish-

* To be than to seem to be.

† He gains every point.

liſhing purely for fame; but if a man has any thing uſeful to communicate, it is an additional motive if it will add to his reputation.

There are many qualities, however, which a man cannot make known in this way. Few of mankind read books, and ſtill fewer are in a ſituation to write them.

We want a more *general* and *ready* way of the *videri*. Such as can *ſhine* in converſation ought to do it; only being as merciful as not totally to *eclipſe* others.

Many a modeſt man of great excellence cannot make a figure in company. And as no man can ſet about to praiſe himſelf, it is clear that every man ſtands in need of ſome *foreign aid, to make him appear what he really is.*

This aid is only to be ſought for in his *friends.*

Obſerve what wonders jugglers perform by confederacy;

And learn from this, what the weakeſt man may accompliſh by *friendſhip.*

It is lucky for the bulk of mankind that ſo few men are wiſe enough to be *real friends* to one another. An aſſociation of real friends might ſubdue the world.

Something like this is realiſed in the Highlands of Scotland. When a young man ſets out into the world from that quarter, if he has any merit he never wants friends, and thoſe of the ſterling kind I have deſcribed. The whole country ſeems intereſted in his ſucceſs. Every body is ready to give him letters or introductions.—Nobody fails to contribute his mite; and the accumulation even of trivial powers produces force irreſiſtible.

Theſe men are remote from all external advantages—but they occupy the firſt lines in London—they govern in India, and are illuſtrious throughout all Europe.

A man who has got a few real friends is an Argus: His eyes look every where. He is a Briareus; and nothing is too hard for his hundred hands.

A real friend ought to publiſh a man's true charecter; to tell the world what his talents really are; to obviate prejudices and objections againſt him, and to take every occaſion of conveying impreſſions in his favour.

Do you wiſh me to think well of your friend? It is not enough to mention him in terms of cold reſpect; I ſhall hear you as though I heard you not; you muſt ſpeak with pathos, with energy and affection. He muſt ſpeak from the heart who would ſpeak to it.

Would you recommend your friend effectually to me? you muſt riſk ſomething in his behalf. You muſt manifeſt *attachment;* you muſt ſhow me that you would be mortified if your friend did not become mine.

This is *real friendſhip*, very different from that cautious policy which the world commonly dignifies with the name.

To come to examples: A *ſocial* and a *profound* man might be of infinite uſe to each other; firſt, in correcting the extremes of each others character; and, ſecondly, in obviating certain prejudices to which both of them are liable in the judgment of the world.

But if they are no wiſer than the bulk of men, they will hate and traduce one another. The one will drop hints, that the other is a trifling ſuperficial genius; while he again will retaliate, by holding forth his companion as a dull diſagreeable philoſopher.

Some of the happieſt mercantile companies in London conſiſt of two partners of oppoſite characters. The one a ſedate plodding man, who keeps all right in the compting-

houſe:

house: the other an active bustling man, who attends at the exchange, manages business out of doors, and presides at table when an entertainment is given to the friends of the house.

The great thing is *noscere teipsum* *, to know the rank you hold in the scale of human beings, and to aim at nothing above that.

Araspes was a man of genius, and had a clear title to the second station in the university where he was a professor: But he would be thought the first man there, and there was one man of greater talents than he; which unfortunate ambition rendered his life a constant scene of disappointments, vexations, and embarrassments.

If the social man will be content to shine in his own way, he will do well, and have the profound man for his assistant and friend; but if he must seem to be profound as well as agreeable, he will expose himself to the hatred of the profound man, and to the ridicule and detection of other men.

So *vice versa*.

Da et recipe †. Let me shine in my line, and you shall be allowed to shine in yours. But think not of monopolizing all merit. Be content with your share.

Eugenius was a modest and learned man: His friend Callistus was a man of address and politeness, with a slender share of knowledge. They were both good men, and their acquaintance was a blessing to each other.

Callistus never affected to be more learned than his friend. He saw his superiority, nor hesitated to own it: And with every man of sense, the acknowledgment gained him credit.

If any one seemed less disposed to respect Eugenius, because his manners were awkward, and some of his ideas peculiar, Callistus never failed to remind them, that his friend possessed whatever is most valuable in a human character. By his means even the gayest companion of Callistus were made to revere Eugenius: for they thought there must be something very excellent in this man, whom their friend, so dissimilar in manners, yet admired so much.

Through Eugenius was Callistus admitted into the society of the learned and best informed. And his reception there contributed much to his improvement; for he who is often with men of knowledge, cannot fail to carry off something.

If any one seemed less disposed to respect Callistus, because his learning was not extensive, nor his researches profound, Eugenius reminded them, that similar opportunities had not been afforded to all; that Callistus had improved such as had fallen to his lot; and that by his good heart and friendly disposition he merited the esteem of every good man.

Ill disposed men even durst not injure either Eugenius or Callistus: they feared to meddle with a man who was supported by so firm a friend. And good men admired each of them more, because they so much loved one another.

Without Eugenius, Callistus would have wanted many valuable advantages; without Callistus, the virtuous Eugenius might have remained obscure and unknown.

——"Full many a flower is born to blush unseen,
And waste its sweetness on the desart air."

But it is rare to find men who truly know themselves; or who, knowing themselves, are willing to submit to appear what they really are.

Philopœmen arriving at an inn be-

* To know yourself.

† Give and receive.

before his servants, from the plainness of his dress, and the uncouthness of his features, was mistaken by the hostess for a servant, and employed to draw water. When his retinue came up, and some one asked him with surprise, why he submitted to an occupation so unworthy of his rank? he pleasantly replied, 'I am paying the penalty of my ugliness.'

The bulk of men would have acted quite otherwise; they would have been fired at the indignity offered them by the hostess; and a suspicion of the cause of it would only have increased their resentment.

We have never yet had a moral Linnæus, to give us an arrangement of human characters; nor if such a one appeared, is it like that the world would give him much thanks for his pains.

Look around, and you shall perceive every where, people dissatisfied with the bounty of nature, despising those excellencies which are in their power, and grasping at something which they cannot obtain.

The old would be thought young, the ignorant man learned, the poor rich, the ugly beautiful.

This madness destroys peace of mind, and cuts up friendship by making all men rivals.

But it is time to draw to a close. You see now in brief what are the politics of an honest man. He must first study to attain real excellence, and next improve every proper opportunity of displaying his talents. In procuring justice to his character, he must rely on the assistance of his friends, whose duty has also been pointed out; and by whose aid, if they are *real* friends, he can scarce fail of success.

In his own exertions, he has only to guard against doing any thing mean or dishonourable; any thing that may degrade him to himself; for of all acquisitions, none is to be put in comparison with self-approbation, and the pleasing consciousness of an honest upright mind.

In the exertion of his friends, he is to remember, that all true friendship is founded on *virtue* and on *truth*. The design of it, according to our system, is to assist him *in appearing* to be what *he really is*. He is never therefore to expect, that his friends are to attempt to make him *appear* any thing that *he is not*. Of such friendships, Cicero well observes, *Non amicitiæ sed conjurationes sunt*: they are not friendships, but conspiracies.

Finally, this is a practical epistle, not a piece of general declamation. *De te fabula narratur.* Is any character commended in it? Perhaps you are intitled to a share of praise? If so, apply it to yourself, and let it encourage you to go on to perfection. Is any one blamed? perhaps you deserve the censure? *Stulti multum prosunt iis, qui eorum exemplo sapere discunt.*

Your's, &c.

Edin. Oct. 24. 1786.

MEDICUS.

Cases of Persons brought to their Hearing, *by Mr* JEDEKIAH FISH, *Master of Silence, and Teacher of the Art of Hearing.*

SIR,

I SEND you the following cases according to desire.

A YOUNG man, known to his familiars by the name of *Jack Chatter*, came under my hands: The symptoms of his disorder may be thus described—*Garrulitas vix intermissa cum* ca-

cachinno tantùm non continuo.—Garrulity, attended with immoderate fits of laughing, is no uncommon case, when the provocation thereunto springs from jokes of a man's own making; but there was this peculiarity in Mr Chatter's disease, that he would laugh where no jest was, or even at the jests of other people, rather than not laugh at all. I soon perceived this to be occasioned by exceedingly weak intellects, and an even row of very white teeth. As his malady would not yield to the ordinary prescriptions, I was forced to throw him into a regimen of *skating*, for which the season was then favourable. The operation succeeded to my warmest wishes, and the patient was effectually silenced by a happy dislocation of two of his foreteeth from a fall on the ice.

Miss Kitty Scandal was put into my hands by her acquaintance in a very deplorable condition; it was the *cacoëthes defamationis scabiosum.* The common antidotes had no effect upon her; I administered *detergents* out of Miss Carter's Epictetus and Mrs Chapon's Letters, but the dose would not stay upon her stomach: I tried the *Pythagorean pill*, but with no better success. As the patient had a remarkable swelling about the waist, which I conceived might arise from an overflowing of the spleen, I called in my excellent friend Dr Ford: The Doctor delivered her of her swelling, and *Miss Kitty Scandal* has not been known to open her lips since.

Tom Belfry was the nuisance of society. He applied to me when he was far gone indeed; he had been black-balled by half the clubs in town, and *sent to Coventry* by the other half. I examined his case, and found it under the following class—*Vox stentoria, sempiterna, cum cerebello vacuo, necnon auribus obtusis admodùm ac inertibus.*—As his organs of speech seemed in want of immediate modulation, I tried the pitch-pipe upon him repeatedly, but the vehemence of his complaint baffled all my efforts; I could never bring him down within a full octave of sound health. I was unwilling to proceed to extremities, till I had done all that my more regular practice could suggest for his relief; but when I found none but desperate remedies could save him, I caused a vein to be opened in his right arm; and drew out fourteen ounces of blood. This was in the month of March last, and the wind was then in the east with sleet and rain: I immediately ordered the patient to take boat at Black-friars, and be rowed to Chelsea-Reoch and back again in an open wherry: The expected consequence ensued; a total deprivation of voice took place, and *Mr Belfry*, being no longer able to articulate, is become a very companionable man, and is now in as much request with his club as heretofore he was in disgrace with it.

Captain Swagger was continually talking of battles, and sieges, and campaigns, though he had never seen either: He arraigned the conduct of every enterprise; and proved to demonstration, by the force of oaths, how much better it would have been managed had he been the commander: The symptoms were too apparent to be mistaken—*Os grandiloquum, rotundum, cum dextra bello frigida.*—In this state of his disorder he was recommended to my care by the officers of his mess. I found the tumefaction so vehement, that I prescribed an opening by incision. The Captain was accordingly sent out by his commanding officer upon a scouting party, and suffered a surprise, which effectually repelled the tumefaction: *Mr Swagger* threw up his commission, and has been a very silent member of the civil community ever since.

JEDEKIAH FISH.

Essay on Human Happiness; by W. Paley, *Archdeacon of Carlisle.*

THE world are already in possession of innumerable tracts and treatises on human happiness: We are of opinion, however, that the following deserves to be generally known; and have no doubt that it will be acceptable.

The word *happy* is a relative term: that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; than the generality of others; or, than he himself was in some other situation: thus, speaking of one who has just compassed the object of a long pursuit, now, we say, he is happy; and in a like comparative sense, compared, that is, with the general lot of mankind, we call a man happy who has health and competency.

In strictness, any condition, in which the amount or aggregate of pleasure exceeds that of pain, estimating both pleasure and pain by the intensity and continuance, may be denominated happy; and the degree of happiness depends upon the quantity of this excess.

And the greatest quantity of it, ordinarily attainable in human life, is what we mean by happiness, when we enquire or pronounce what human happiness consists in.

In which enquiry I will omit the usual declamation upon the dignity and capacity of our nature—the superiority of the soul to the body—of the rational to the animal part of our constitution—the worthiness, refinement, and delicacy, of some satisfactions, or the meanness, grossness, and sensuality of others—because I hold, that pleasures differ in nothing but in their continuance and intensity; from a just computation of which, confirmed by what we observe of the apparent cheerfulness, tranquillity, and content, of men of different tastes, tempers, stations, and pursuits, every question concerning human happiness must receive its decision.

We will state,

I. What human happiness does not consist in.

II. What it does consist in.

First, then, happiness does not consist in the pleasures of sense, in whatever profusion or variety they be possessed. By the pleasures of sense I mean, as well the animal gratifications of eating, drinking, and that by which the species is continued, as the more refined pleasures of music, painting, architecture, gardening, splendid shows, theatric exhibitions, and the pleasures, lastly, of active sports, as hunting, shooting, fishing, &c. For,

1st, These pleasures continue but a little while at a time. This is true of all of them, especially of the grosser sort. Laying aside the preparation and the expectation, and computing strictly the actual sensation, we shall be surprised to find how inconsiderable a portion of our time they occupy, how few hours in the four and twenty they are able to fill up or enliven.

2dly, These pleasures, by repetition, lose their relish. It is a property of the machine, for which we know no remedy, that the organs by which we perceive pleasure, are blunted and benumbed by being frequently exercised in the same way. There is hardly any one who has not found the difference between a gratification, when new and when familiar; or any pleasure which does not become indifferent as it grows habitual.

3dly, The eagerness for high and intense delights takes away the relish from all others; and as such, de-

lights fall rarely in our way, the greater part of our time muſt be empty and uneaſy.

There is hardly any deluſion, by which men are greater ſufferers in their happineſs, than by their expecting too much from what is called pleaſure; that is, from thoſe intenſe delights, which vulgarly engroſs the name of pleaſure. The very expectation ſpoils them. When they do come, we are often engaged in taking pains to perſuade ourſelves how much we are pleaſed, rather than enjoying any pleaſure which ſprings naturally out of the object. And whenever we depend upon being vaſtly delighted, we always go home ſecretly grieved at miſſing our aim. Likewiſe, as hath been obſerved juſt now, when this humour of being prodigiouſly delighted has once taken hold of the imagination, it hinders us from providing for, or acquieſcing in, thoſe gently ſoothing engagements, the due variety and ſucceſſion of which are the only things that can ſupply any man with a continued ſtream of happineſs.

What I have been able to obſerve of that part of mankind, whoſe profeſſed purſuit is pleaſure, and who are with-held in the purſuit by no reſtraints of fortune or ſcruples of conſcience, correſpond ſufficiently with this account. I have commonly remarked in ſuch men, a reſtleſs and inextinguiſhable paſſion for variety—a great part of their time to be vacant, and ſo much of it irkſome—and that, with whatever eagerneſs and expectation they ſet out, they become by degrees faſtidious in their choice of pleaſure, languid in the enjoyment, yet miſerable under the want of it.

The truth is, there is a limit, at which theſe pleaſures ſoon arrive, and from which they ever afterwards decline. They are in their nature of ſhort duration, as the organs cannot hold on their emotions beyond a certain length of time; and if you endeavour to compenſate for this, by the frequency with which you repeat them, you loſe more than you gain, by the fatigue of the faculties, and the diminution of ſenſibility.

We have ſaid nothing in this account of the loſs of opportunities, or the decay of faculties, which, whenever they happen, leave the voluptuary deſtitute and deſperate; teazed by deſires that can never be gratified, and the memory of pleaſures which muſt return no more.

It will alſo be allowed by thoſe who have experienced it, and perhaps by thoſe alone, that pleaſure which is purchaſed by the incumbrance of our fortune, is purchaſed too dear; the pleaſure never compenſating for the perpetual irritation of embarraſſed circumſtances.

Theſe pleaſures, after all, have their value: and, as the young are always too eager in their purſuit of them, the old are ſometimes too remiſs; that is, too ſtudious of their eaſe to be at the pains for them which they really deſerve.

Secondly, Neither does happineſs conſiſt in an exemption from pain, labour, care, buſineſs, ſuſpence, moleſtation, and 'thoſe evils which are without;' ſuch a ſtate being attended not with eaſe, but with depreſſion of ſpirits, a taſteleſſneſs in all our ideas, imaginary anxieties, and the whole train of hypochondriacal affections.

For which reaſon, it ſeldom anſwers their expectations, to thoſe who retire from their ſhops and counting-houſes, to enjoy the remainder of their days in leiſure and tranquillity; much leſs to ſuch as, in a fit of chagrin, ſhut themſelves up in cloyſters and hermitages, or quit the world, and their ſtations in it, for ſolitude and repoſe.

Where there is a known external cauſe

cause of uneasiness, the cause may be removed, and the uneasiness will cease. But those imaginary distresses which men feel for want of real ones (and which are equally tormenting, and so far equally real) as they depend upon no single or assignable subject of uneasiness, admit oftimes of no application or relief.

Hence a moderate pain, upon which the attention may fasten and spend itself, is to many a refreshment; as a fit of the gout will sometimes cure the spleen. And the same of any moderate agitation of the mind, as a literary controversy, a law-suit, a contested election, and, above all, gaming; the passion for which, in men of fortune and liberal minds, is to be accounted for on this principle only.

Thirdly, Neither does happiness consist in greatness, rank, or elevated station.

Were it true that all superiority afforded pleasure, it would follow, that, by how much we were the greater, that is, the more persons we were superior to, in the same proportion, so far as depended upon this cause, we should be the happier; but so it is, that no superiority yields us any satisfaction, save that which we possess or obtain over those with whom we immediately compare ourselves. The shepherd perceives no pleasure in his superiority over his dog—the farmer in his superiority over the shepherd, the lord in his superiority over the farmer—nor the King, lastly, in his superiority over the lord. Superiority, where there is no competition, is seldom contemplated—what most men indeed are quite unconscious of.

But if the same shepherd can run, fight, or wrestle better than the peasants of his village—if the farmer can show better cattle, keeps a better horse, or is supposed to have a longer purse than any farmer in the Parish—if the lord has more interest in an election, greater favour at court, a better house, or larger estate, than any nobleman in the county—if the King possesses a more extensive territory, a more powerful fleet or army, a more splendid establishment, or more loyal subjects, than any prince in Europe—in all these cases the parties feel an actual satisfaction in their superiority.

Now the conclusion that follows from hence is this—that the pleasures of ambition, which are supposed to be peculiar to high stations, are in reality common to all conditions. The farrier who shoes a horse better, and is in greater request for his skill than any man within ten miles of him, possesses, for all that I can see, the delight of distinction and of excelling, as really and truly as the statesman, the soldier, and the scholar, who have filled Europe with the reputation of their wisdom, their valour, or their knowledge.

No superiority is of any account but superiority over a rival. This it is manifest may exist wherever rivalships do; and rivalships fall out amongst men of all ranks and degrees. The object of emulation, the dignity or magnitude of this object, makes no difference; as it is not what either possesses that constitutes the pleasure, but what one possesses more than the other.

Philosophy smiles at the contempt with which the rich and great speak of the petty strifes and competitions of the poor; not reflecting that these strifes and competitions are just as reasonable as their own, and the pleasure, which success affords, the same.

Our position is, that happiness does not consist in greatness. And this position we make out by showing, that even what are supposed to be the peculiar advantages of greatness, the pleasures of ambition and su-

ſuperiority, are in reality common to all conditions. But whether the purſuits of ambition contribute more to the happineſs or miſery of the purſuers is a different queſtion; and a queſtion concerning which I entertain great doubt. The pleaſure of ſucceſs is exquiſite; ſo alſo is the anxiety of the purſuit and the pain of diſappointment—and what is the worſt part of the ſtory, the pleaſure is ſhort-lived. We ſoon ceaſe to look back upon thoſe we have left behind; new conteſts are engaged in, new proſpects unfold themſelves; a ſucceſſion of ſtruggles is kept up, whilſt there is a rival left within the compaſs of our views and profeſſion; and when there is none, the pleaſure, with the purſuit, is at an end.

We have ſeen what happineſs does not conſiſt in. We are next to conſider in what it does conſiſt.

In the conduct of life, the great matter is, to know beforehand what will pleaſe us, and what pleaſures will hold out. So far as we know this, our choice will be juſtified by the event. And this knowledge is more ſcarce and difficult than at firſt ſight it may ſeem to be: for ſometimes pleaſures, which are wonderfully alluring and flattering in the proſpect, turn out in the poſſeſſion extremely inſipid; or do not hold out as we expected: at other times pleaſures ſtart up, which never entered into our calculation; and which we might have miſſed of by not foreſeeing: from whence we have reaſon to believe, that we actually do miſs of many pleaſures from the ſame cauſe. I ſay 'know beforehand;' for after the experiment is tried, it is commonly impracticable to retreat or change; beſides that ſhifting and changing is apt to generate a habit of reſtleſſneſs, which is deſtructive of the happineſs of any condition.

By reaſon of the original diverſity of taſte, capacity, and conſtitution, obſervable in the human ſpecies, and the ſtill greater variety which habit and faſhion have introduced in theſe particulars, it is impoſſible to propoſe any plan of happineſs which will ſucceed to all, or any method of life which is univerſalſy eligible or practicable.

All that can be ſaid is, that there remains a preſumption in favour of thoſe conditions, in which men genarally appear moſt cheerful and contented. For though the apparent happineſs of mankind be not always a true meaſure of their real happineſs, it is the beſt meaſure we have.

Taking this for my guide, I am inclined to believe that happineſs conſiſts,

I. In the exerciſe of the ſocial affections.

Thoſe perſons commonly poſſeſs good ſpirits, who have about them many objects of affection and endearment, as wife, children, kindred, friends. And to the want of theſe may be imputed the peeviſhneſs of monks, and of ſuch as lead the lives of monks.

Of the ſame nature with the indulgence of our domeſtic affections, and equally refreſhing to the ſpirit, is the pleaſure which reſults from acts of bounty and beneficence, either in giving money, or imparting to thoſe who want it, the aſſiſtance of our ſkill and profeſſion.

Another main article of human happineſs is,

II. The exerciſe of our faculties, either of body or mind, in the purſuit of ſome engaging end.

It ſeems to be true, that no plenitude of preſent gratifications can make the poſſeſſor happy for a continuance, unleſs he have ſomething in reſerve—ſomething to hope for, and look forward to. This I conclude to be the caſe, from comparing the alacrity and ſpirits of men who

who are engaged in any pursuit which interests them, with the dejection and *ennui* of almost all who are either born to so much that they want nothing more, or who have *used up* their satisfactions too soon, and drained the sources of them.

It is this intolerable vacuity of mind which carries the rich and great to the horse-course and the gaming-table; and often engages them in contests and pursuits, of which the success bears no proportion to the solicitude and expence with which it is sought. An election for a disputed borough shall cost the parties twenty or thirty thousand pounds a-piece, to say nothing of the anxiety, humiliation, and fatigue, of the canvass; when a seat in the House of Commons, of exactly the same value, may be had for a tenth part of the money, and with no trouble. I do not mention this to blame the rich and great, (perhaps they cannot do better) but in confirmation of what I have advanced.

Hope, which thus appears to be of so much importance to our happiness, is of two kinds—where there is something to be done towards attaining the object of our hope—and where there is nothing to be done. The first alone is of any value; the latter being apt to corrupt into impatience, having nothing in its power but to sit-still and wait, which soon grows tiresome.

The doctrine delivered under this head may be readily admitted; but how to provide ourselves with a succession of pleasurable engagements is the difficulty. This requires two things—judgment in the choice of ends adapted to our opportunities—and a command of imagination, so as to be able, when the judgment has made choice of an end, to transfer a pleasure to the *means;* after which the end may be forgotten as soon as we will.

Hence those pleasures are most valuable, not which are most exquisite in the fruition, but most productive of engagement and activity in the pursuit.

The more significant our engagements are, and the better; such as planning laws, institutions, manufactures, charities, improvements, public works, and endeavouring, by our interest, address, solicitations, and activity, to carry them into effect: or, upon a smaller scale, procuring a maintenance and fortune for our families, by a course of industry and application to our callings, which forms and gives motion to the common occupations of life—training up a child—prosecuting a scheme for his future establishment—making ourselves masters of a language or a science—improving or managing an estate—labouring after a piece of preferment: and lastly, any engagement, which is innocent, is better than none; as writing a book—building a house—laying out a garden—digging a fish-pond—even raising a cucumber or a tulip.

A man who believes the Christian religion, and is in earnest in his endeavours after the happiness of a future state, has, in this respect, an advantage over all the world. For he has constantly before his eyes an object of supreme importance, productive of perpetual engagement and activity, and of which the pursuit (which can be said of no pursuit besides) lasts him to his life's end. Yet even he must have many ends, besides the *far end:* but then they will conduct to that, be subordinate, and in some way or other capable of being referred to that, and derive their satisfaction, or an addition of satisfaction, from that.

III. Happiness depends upon the prudent constitution of the habits.

The art in which the secret of human happiness in a great measure

consists,

consists, is to *set* the habits in such a manner, that every change may be a change for the better. The habits themselves are much the same; for whatever is made habitual becomes smooth, and easy, and indifferent. The return to an old habit is likewise easy, whatever the habit be.—Therefore the advantage is with those habits which allow of indulgence in the deviation from them. —The luxurious receive no greater pleasure from their dainties than the peasant does from his bread and cheese: but the peasant, whenever he goes abroad, finds a feast; whereas the epicure must be well entertained to escape disgust. Those who spend every day at cards, and those who go to plow every day, pass their time much alike; intent upon what they are about, wanting nothing, regretting nothing, they are both in a state of ease: but then whatever suspends the occupation of the card-player distresses him; whereas to the labourer, every interruption is a refreshment; and this appears in the different effect that Sunday produces upon the two; which proves a day of recreation to the one, but a lamentable burden to the other. The man who has learned to live alone, feels his spirits enlivened whenever he enters into company, and takes his leave without regret: another, who has long been accustomed to a crowd, or continual succession of company, experiences in company no elevation of spirits, nor any greater satisfaction, than what a man of a retired life finds in his solitary chimney corner. So far their conditions are equal: but let a change of place, fortune, or situation, separate the companion from his circle, his visitors, his club, common-room, or coffee-house, and the difference of advantage in the choice and constitution of the two habits will show itself.—Solitude comes to the one clothed with melancholy; to the other it brings liberty and quiet.—You will see the one fretful and restless, at a loss how to dispose of his time, till the hour come round that he can forget himself in bed; the other easy and satisfied, taking up his book or his pipe, as soon as he finds himself alone; ready to admit any little amusement that casts up, or turn his hands and attention to the first business that presents itself; or content without either to sit still, and let his trains of thought glide indolently through his brain, without much use perhaps or pleasure, but without *hankering* after any thing better, and without irritation.—A reader, who has inured himself to books of science and argumentation, if a novel, a well written pamphlet, an article of news, a narrative of a curious voyage or travels, fall in his way, sits down to the repast with relish; enjoys his entertainment while it lasts, and can return, when it is over, to his graver reading without distaste. Another, who lives upon sweet-meats, with whom nothing will go down but works of humour and pleasantry, or whose curiosity must be interested by perpetual novelty, will consume a bookseller's window in half a forenoon; during which time, he is rather in search of diversion than diverted, and as books to his taste are few and short, and rapidly read over, the stock is soon exhausted, when he is left without resource from this principal supply of innocent amusement.

So far as circumstances of fortune conduce to happiness, it is not the income which any man possesses, but the increase of income, that affords the pleasure. Two persons, of whom one begins with an hundred, and advances his income to a thousand a-year; and the other sets off with a thousand, and dwindles down to an hundred, may, in the course of their time, have the receipt and spending of the same sum of money; yet

their satisfaction, so far as fortune is concerned in it, will be very different. The series and sum total of their incomes may be the same, but it makes a wide difference which end they begin at.

IV. Happiness consists in Health.

By health I understand as well freedom from bodily distempers, as that tranquillity, firmness, and alacrity of mind, which we call good spirits; and which may properly enough be included in our notion of health, as they commonly depend upon the same causes, and yield to the same management as our bodily constitution.

Health, in this sense, is the one thing needful. Therefore no pains, expence, self-denial, or restraint, which we submit to for the sake of it, is too much. Whether it require us to relinquish lucrative situations—abstain from favourite indulgences—controul intemperate passions—or undergo tedious regimens—whatever difficulties it lays us under, a man, who pursues his happiness rationally and resolutely, will be content to submit to.

When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification whatever, and of which we can give no account. This is an enjoyment which the Deity has annexed to life; and probably constitutes, in a great measure, the happiness of infants and brutes, especially of the lower and sedentary orders of animals; as oysters, periwinkles, and the like; for which I have sometimes been at a loss to find out amusement.

The above account of human happiness will justify the two following conclusions; which, though found in most books of morality, have seldom been supported by any sufficient reasons:

First, That happiness is pretty equally distributed amongst the different orders of civil society.

Secondly, That vice has no advantage over virtue even with respect to this world's happiness.

Observations on the different Inhabitants of Egypt. Translated from Lettres sur l'Egypt; *par* M. Savary.

OF the different people that now inhabit Egypt, the Copts alone are the true descendants of the ancient Egyptians, and derive their name from *Coptos*, a celebrated city of the Thebaid. Having been subject for more than 2000 years to foreign princes, they have lost the genius and the knowledge of their forefathers, but they have preserved many of their customs, together with the ancient vulgar language of the country. As they are particularly intelligent in whatever relates to agriculture, they are generally employed by the Beys as their secretaries, and by all the governors as their stewards: but they write their accounts in the Coptic language, that their masters may not be able to detect their frauds. They do not, however, perfectly understand the language they make use of; but as their missals, the pentateuch, and some other books, are accompanied with an Arabic translation, the ancient vulgar language of Egypt is not lost. It may, perhaps, at some future period, afford to the learned the means of dispelling the darkness that broods over the first ages of the monarchy of the Pharaohs, and of withdrawing the veil which at present conceals the mysteries of hieroglyphic.

The Copts embraced Christianity at its first promulgation; and when Am-

Amron conquered Egypt, he allowed them the free exercise of the Christian religion. They have ever since had churches, priests, bishops, and a patriarch, who fixed his residence at Grand Cairo, when that city became the capital. A prey to the errors of Monothelism, their ignorance prevents them from discovering the darkness in which they are involved. Nothing can make them forego their belief; and they mingle with their worship numberless superstitious practices handed down to them from their ancestors. But in other respects the Copts are gentle, humane, and hospitable. Paternal tenderness and filial affection conspire to insure their domestic felicity, and they honour and cherish the ties of consanguinity. Their whole science consists in the knowledge of internal commerce, and in the art of raising chickens and bees. They sometimes acquire immense wealth from the little governments with which they are intrusted; but they do not enjoy in peace the fruit of their labours: The Bey who sees them in opulence, despoils them without pity; and they are happy if they can ransom their life with the loss of their fortune. These vexations never provoke them to rebel; and they endure, without murmuring, a subordination and misery which they are unable to shake off.

The Arabs, next to the Copts, are the most ancient people of Egypt, where they have twice reigned. The first epoch of their domination is of the highest antiquity, and, according to some grave historians, anterior to the time of Joseph. The second began with the seventh century and ended in the twelfth. They still compose two-thirds of the inhabitants. Their manners differ according to the situation in which they are placed. Those who are husbandmen, and live under the dominion of strangers that govern this country, present to the philosopher a striking example of the influence of laws on the human race. Subjected to a tyrannical government, they have lost the honesty and integrity that characterise their nation. They take part in the quarrels of their masters. Village arms itself against village, and city against city. During the frequent revolutions at Grand Cairo, the fields present a frightful scene of carnage and horror; the flames destroy the produce of the soil, and the blood of the peasantry waters the fields they had formerly laboured. As hatred is inextinguishable among these people, and as the child sucks in with his milk the desire of revenge, men seem here to be born only for mutual destruction. Those degenerated Arabs, known by the name of *Fellah*, make the navigation of the Nile exceedingly dangerous. They attack the boats in the dark, massacre the passengers, seize upon the merchandise, and commit every sort of rapine.

Another division of the Arabs, who may also be called husbandmen, liv eunder the empire of their *Scheiks*, who possess several principalities in the Thebaid. The word *scheik* signifies an old man, and is the honourable mark of their power. They are still, as formerly, the judges, priests, and sovereigns of their people: they govern rather like fathers than kings. These venerable patriarchs usually take their meals at the door of their house or tent, in order to invite those that pass by. When they rise from table, they cry with a loud voice, 'In the name of God! let the hungry approach and eat.' This invitation is not an unmeaning civility. Every one, whoever he is, has a right to sit down and to eat of what he finds. This practice has prevailed since the days of Abraham; and we may see an instance of it recorded in the 18th chap-

chapter of the book of Genesis. The present Arabs receive travellers and strangers with the same courtesy that the ancient patriarch showed to the angels. Servants wash their feet. Women knead unleavened bread, which they make ready under the ashes, and present to the guests with roasted mutton, honey, milk, and the best food they are possessed of. The gentle impositions which the Scheiks levy in their dominions do not oppress their subjects. The Arabians love these old men, and submit their differences to their decision. These are not complicated; and the light of natural reason, aided by the simple and clear laws of the Koran, is sufficient for determining them with impartiality on the spot. Under this paternal government, man enjoys all his liberty, and is attached to his prince by the ties of respect and gratitude alone. He can therefore address him with freedom and praise, or blame him as he deserves. I shall here relate an incident, which shows how far the Arabs carry this freedom of speech. Elmansor, the second califf Abasside, laid the foundation of Bagdad in the year 769. He made himself famous by his victories, his power, and the art with which he governed extensive dominions: his affability was extreme; but all these good qualities were tarnished by an avarice that knew no bounds. One day an Arabian accosted him, and said, Health to the father of Jafar!—Health to thee! replied Elmansor.—Thou art the representative of the generous race of Hashem; grant me a part of the immense wealth which thou possessest.—It is not to me, but to the prophet of God, that thy prayers should be addressed.—My clothes are in rags, and years have exhausted my strength.—We will change clothes; there, take mine. He accordingly threw them off, and gave them to the Arab; who, seeing that they had been used and were mended, Prince, says he, don't you know the saying of the son of Harima, *The rich man who goes covered with rags, will not be the less poor when he dies.*

As the Arabs are entirely devoted to their chiefs, they take arms the moment they are required, to repel the oppression of the Turks, who have never been able to subdue them. If they are victorious, they remain in possession of their territories: if they are conquered, they abandon them, and carry with them to the recesses of some desart their wives, their family, and flocks. Here they lie in wait for a favourable occasion, when they return to the conquest of their enemies, and the enjoyment of their former possessions. If these chiefs would unite their power, if they would form a league against the Turks, they might without difficulty expel them from Egypt, and become its sovereigns. But the polite Beys prevent these alliances, by sowing the seeds of dissension among the chiefs, by assisting the weak against the strong, by confirming the authority of those alone whom they know to be attached to them; but principally by taking off, either by fraud or poison, the Emirs, whose power, or talents, or ambition, they dread.

These Arabs are the best people of the country. They are ignorant of the vices of civilized nations. Incapable of deceit, they neither practise theft, nor are addicted to lying. Fierce and generous, they revenge an injury openly, but never seek to accomplish it by treachery. Hospitality is with them a sacred obligation. Their houses and their tents are open to every traveller of whatever religion. They behave to their guests with as much respect and affection as to their own relations. This virtue is carried to such a length, that if the enemy, whose death they have sworn, will visit them and partake of their cup,

cup, he has nothing more to fear from them so long as he lives. This is the only condition on which they forget their resentment, or forego the pleasure of revenge. The following incident is a striking proof of their honesty. An Arabian Scheik had for a long time paid an annual visit to the settlement of the French, where he bought goods from a merchant without any other security but his word. The following year he returned to pay what he was due, and to purchase other goods upon credit. One year sickness prevented him from coming at the usual time, but he sent his son with the money, lest his fidelity should be suspected on account of his absence.

The third sort of Arabs is comprehended under the general denomination of *Bedaoui*, inhabitants of the desart. These people are shepherds, and occupy the sultry plains that extend on the east and west of Egypt. They are divided into tribes; they do not cultivate the ground, but feed on fruits and the milk and flesh of their flocks, which they lead into the valleys, where water and pasture are to be had.

When these are exhausted, they strike their tents, set their women and children on camels, get themselves upon horseback, and the whole tribe removes to a new situation. These sovereigns of the desart are the enemies of the caravans; they attack them wherever they can, and force them to fight or to pay tribute. If they are worsted, they retire without dreading a pursuit. If they conquer, they pillage every one, and divide the booty; but they never kill except to revenge the death of their companions. The traveller who puts himself under their protection, has nothing to fear either for his person or property; for their word is sacred. Neither history nor tradition record an instance of an Arab who has violated his oath. This is a feature which characterises the nation, and distinguishes them from the rest of the whole region. Their inclination for plunder does not hinder them from exercising the duties of hospitality. It is not less respected with them than with those who are husbandmen. M. de St Germain, after the misfortunes he experienced in his journey across the Isthmus of Suez, having arrived half dead at the tent of a Badouin, owed his recovery to the generous care of his host, who conducted him to Grand Cairo when he was able to travel. M. Pagès, while he fled across the wastes of Arabia Deserta with seven of these Arabs, lost his water and provisions. Having fallen from his camel, he was upon the point of being sacrificed to the resentment of a tribe which had been recently insulted. One of his companions dismounted at the peril of his life, and set the Frenchman on his horse, till they arrived at a place of security. During the journey, they had but a small quantity of grain to subsist on: this they divided into eight portions; and whatever they gave the stranger was always double to what they reserved for themselves.

Their extreme love of liberty makes them prefer these frightful desarts, where they live independant, to the rich plains of Egypt, where they are made slaves. They have been more than once offered land, but they have always refused it, rather than submit to the authority of despots. This spirit of independence, so well described in scripture, they have maintained unimpaired from the days of Ishmael their progenitor. Their aversion to any foreign yoke makes them prefer the horror of their desarts to the most profitable establishments. Liberty for them has so many charms, that for her they support hunger and thirst, and the burning heats of the sun, without repining. Humbled sometimes, but never

never ſubdued, they have braved thoſe powers that have bound other nations in chains. The Romans, thoſe maſters of the world, loſt the armies they ſent to the conqueſt of this country. Neither the Egyptians, the Perſians, or the Turks, have ever been able to reduce them. Accordingly, they are the only people who have preſerved that independent ſpirit, that generoſity and fidelity, that do honour to human nature. Theft and perjury are unknown to them. They are ignorant of the ſciences, but do not deſpiſe them. A ſound judgment, integrity of mind, and an elevated ſoul, diſtinguiſh them from the other inhabitants of the eaſt. This dignity of character preſerves them from offering the incenſe of flattery either to ſtrangers or their princes. Serious without being moroſe, witty without oſtentation, and open without imprudence; they enjoy the charms of a converſation that is often ſprightly, often intereſting. With them friendſhip is a ſacred tie, and friends are brothers. The delicacies of ſentiment they are no ſtrangers to. Their poems deſcribe the ardour of that love which they ſeem to inhale with the fire of their atmoſphere, and ſometimes that gallantry which diſtinguiſhes the paſſion of civilized nations. Such are thoſe Arabs whoſe genius a ſingle man knew how to unite, in order to overturn the neighbouring powers, to conquer kingdoms, and to give laws to two-thirds of the globe. They have loſt their conqueſts, but they have preſerved their character; they have maintained their religion and their manners. If there were another Mahomet to be found in the eaſt, they might ſtill ſubject Aſia and Africa to their dominion. It is among the Arabs that the philoſopher ſhould ſtudy human nature in its primitive ſtate, and not amongſt people whoſe ſpirit, whoſe heart and affections, have been corrupted by deſpotiſm and debaſed by ſlavery.

After the Copts and the Arabs, the Mograbins or weſtern Mahometans are the moſt numerous people in Egypt. Some of theſe apply to commerce, others ſerve in the armies. We muſt not judge of this nation by the individuals that come to Cairo. Thoſe among them that embrace the profeſſion of arms are generally adventurers, guilty of great crimes, whom the fear of juſtice hath baniſhed from their country. Theſe mercenary ſoldiers, without honour or law, abandon themſelves to every ſort of exceſs, and always ſell their ſervices to the Bey who will give moſt for them.

The true Turks are here but in ſmall numbers. The bodies of Janiſſaries and of Azabs are compoſed of them. They make uſe of their power to plunder Egyptians and ſtrangers, and employ every method to amaſs wealth. Sometimes they render themſelves formidable to the Pacha and the Beys, and ſell their votes for gold. Theſe troops, as well as the Mograbins, are undiſciplined, and totally ignorant of the art of artillery.

The Chriſtians of Syria, the Greeks, and Jews, are entirely engaged in commerce, in money-tranſactions, and in the arts. Their ſubtilty has made them by turns directors of the impoſts and ſtewards of the revenues of Egypt. Their honeſty is not to be truſted, and one muſt be continually on the watch againſt their artifices. When they have credit, they employ it to oppreſs the European merchants, and to incumber their trade. The greateſt part of them are bred artificers in gold and ſilver and precious ſtones. Their fillagree work deſerves the applauſe of connoiſſures, and they manufacture light ſtuffs with the cotton of Bengal and the ſilk of Syria, which are worn by the natives. Theſe ſtuffs, though

well wrought are ill dyed; for the colours have neither the brilliancy nor the durability of those of India. This must be attributed to the unskilfulness of the artists; for Egypt produces excellent indigo, carthamus, and other colouring substances. It is the same with their woollen stuffs. The lint of Egypt, so celebrated of old, has lost nothing of its quality; it is long, soft, and silky, and would make delicate linnen; but for want of skilful spinsters, it is made into nothing but coarse stuffs.

The number of these people, so different in manners and in religion, amounts to four millions; yet are they governed by eight thousand Mammelukes. If we are struck with astonishment at this circumstance, let us recollect, that in the time of Augustus, three cohorts were sufficient to guard the whole Thebaid. The natives have not altered since that time, or rather the little spirit they then had has been extinguished by continual bondage. Their ignorance of the military art is still more surprising than their pusillanimity. When the city of Cairo was attacked, the six pieces of cannon in the castle were fired. Between every platoon there was an interval of half an hour, which was spent in charging the guns. If any warlike people should attempt the conquest of Egypt they would easily succeed. They might with equal ease overcome Ethiopia, make themselves masters of the gold of these countries, and lead the waters of the Nile at their pleasure through Egypt, where an inexhaustible fertility would reward their endeavours.

General Remarks on the Discoveries made in the North; together with Physical, Anthropological, Zoological, Botanical, and Mineralogical Reflections on the Objects occurring in those Regions. By J. R. FORSTER *.

THE globe of this earth, as far as we hitherto know it, contains a much greater quantity of land elevated above the surface of the sea, in the northern part, than do the opposite polar regions in the south;

* *History of the Voyages and Discoveries made in the North, with New and Original Maps*, translated from the German, 4to, 1l. 1s. The task of recording the *Northern Discoveries* could not have been assigned to better hands. For a long time past Mr Forster has made the northern geography of Europe his particular study: he himself accompanied Captain Cook in a long and successful voyage of discovery in the coldest climates; and his multifarious erudition, particularly his great acquisitions in natural science, are universally known. The compilation, he says in his preface, has long employed the whole of his attention and industry; though, like every other production of human nature, it still has its faults and imperfections.

The work is divided into three books. In the first Mr Forster treats of the most ancient discoveries—of the Phœnicians, Grecians, and Romans. In the second, of the discoveries made in the middle ages, by the Arabians, the Normans, the Italians, and some other nations: And in the third, of discoveries made in the north in modern times by the English, Dutch, French, Spaniards, Portuguese, Danes, and Russians; and concludes with the important general observations which we have here extracted. Besides the article on the Navigation and Discoveries of the Normans, which we gave in the last number, we beg leave to refer the reader to our Magazine Vol. III. p. 382. where he will find an account of *Quirini's Voyage*, which is one of the most interesting in Mr Forster's collection, many of them being in this respect somewhat deficient; a fault, however, which is to be attributed to a necessary sameness in the events, and not to the compiler, who has done every thing possible on his part to keep alive the attention of his reader by a variety of philosophical reflections and investigations.

ſouth; which, to thoſe who have explored them, have conſtantly exhibited nothing but a wide extenſive ſea. On this principle it is that I have endeavoured to demonſtrate, in a former work, that in all probability the northern regions, taken collectively, are warmer, particularly in ſummer, than the ſouthern. In fact, the great depth of the ſea abſorbs the ſolar rays, which likewiſe are not capable of imparting warmth to the prodigiouſly extenſive, and withal denſer ſea, ſo eaſily as they do to the much more rareſied fluid of the atmoſphere. The land, on the contrary, reflects the rays of the ſun in every direction; in conſequence of which they croſs each other: and obſervations have ſhown, that it is by its collected beams only that the ſun is capable of generating a conſiderable degree of warmth. This is confirmed by the experience of all navigators in the northern regions, who, when between the 70th and 80th degrees of latitude, frequently ſpeak of a heat powerful enough to melt the pitch with which the ſhip is paid. On the other hand, in the ſouth, the temperature of the air is much colder; and in thoſe parts they never enjoy the comforts of a warm day.

In the cold countries there are a great many different ſpecies of talc and mica, as likewiſe a great quantity of the ſteatites and lapis ollaris, particularly in Greenland and Hudſon's Bay, as likewiſe at Spitzbergen. Volcanic productions are found in great abundance in Greenland, Iceland, the weſtern coaſt of North America, the Catharine and Kurile Iſlands, and in Kamtſchatka. Of metals there has been found native copper in Hudſon's Bay, and in the Copper Iſland near Kamtſchatka. Bear, or Cherry Iſland, contains a conſiderable quantity of lead, and likewiſe ſome native ſilver. In Greenland a ſilver and even gold earth are ſaid to have been diſcovered.

The coaſt of Greenland conſiſts entirely of high ſharp pointed rocks on both ſides. In Hudſon's Bay, however, theſe mountains begin to be leſs ſteep, and in ſome parts of it there are even flat level ſhores. Iceland is throughout, as well as Spitzbergen, a high rocky country. Nova-Zembla has the ſame appearance. The whole northern coaſt of Siberia is flat and low. The eaſtern coaſt of Aſia, as far as to the extreme point of Kamtſchatka, is for the moſt part high and rocky. The American coaſt, on the contrary, is low and flat, but to the ſouth of Alaſka it begins to be higher.

Hudſon's Bay, Baffin's Bay, and all the little ſeas from Labrador to Cape Farewell, are evidently made by the ſea having broken in upon the land. This likewiſe appears from the lofty top of Cape Farewell and the high rocks on the eaſtern ſide of Reſolution and Saliſbury Iſlands, and of all the iſlands in Hudſon's Bay, which terminate in flats to the weſtward, as though the earth had been waſhed away from them by a flood ruſhing on them from the eaſt. Greenland has an inlet to the eaſtward of it, and to the weſtward an iſland, viz. Iceland. Spitzbergen has a promontory in the ſouth-weſt, and to the ſouth-eaſt an iſland. All the ſhores of the Icy Sea along Siberia are flat, and the ſeas that lie to the northwards of this country are very ſhallow. What we had to obſerve with reſpect to the phyſical influence of the ſituation of the ſea between Aſia and America, near Kamtſchatka, has been already touched upon *.

The ſea in theſe regions are very cold,

* Kamtſchatka, North-America, Japan, the Kuriles, and alſo the Catharina Iſlands, have all different volcanoes, of which ſome are extinct, and ſome ſtill continue burning. Theſe

cold, and partly covered with ice. The observation, that the ocean freezes here even so early as in August or September, and that in winter it is covered over in the space of one night with ice several inches thick, is now fully confirmed. The ice, therefore, is not the production of the rivers running into the ocean, but of the ocean itself. The large masses are impelled by the wind one over the other, and thus form thick and lofty clumps of ice. But various are the ways in which ice is formed. We can never say, this is the method which nature pursues in producing a certain effect; for she has a variety of means to accomplish her intentions, which man is not able to discover otherwise than by slow degrees. In the beginning of winter the ocean is not so cold as at the commencement of summer, subsequent to the tedious long winter in those parts. The winds in the Icy Sea are very boisterous, and, when they blow over the large fields of ice there, intolerably cold. Easterly winds also are more common in the Arctic Circle than any other. The same too has been remarked before in the Antartic polar regions. Fogs are in these climates very common, and consequently render the navigation there very dangerous. These fogs by their pressure keep down all the vapours which would otherwise rise up into the atmosphere; for which reason they have frequently an offensive smell.—Thunder and lightning are very rare in these parts; partly by reason that the northern lights, which often are very frequent, consume and waste the electrical exhalations, and partly because in a region covered with eternal snow, from whence but a trifling quantity of snow melts away in the space of several days, the electric matter cannot possibly rise from the earth in any considerable quantity, and collect in order to form the matter of thunder and lightning. The trifling portion which appears in tempests, is thrown into the air from the volcanoes in these regions.——The abundance of mists and vapours, which are in part frozen, and fill the whole atmosphere, serves likewise to make one phenomenon more frequent and common here than it is elsewhere. Paraheliums and mock moons are seen very frequently in the north, insomuch that they have been remarked by many travellers. These very vapours, which in the atmosphere so greatly abound, serve also the beneficial purpose of exhibiting the joyous light of the sun, in these dreary and melancholy regions, almost a fortnight sooner above the horizon than could possibly be done, were the atmosphere in a different state: consequently they contribute to shorten the dismal nights in these countries, and to enliven nature, rendered absolutely torpid by the deadening blasts of winter.

It must be true, the animated organized creation is scattered with a sparing

These volcanoes daily occasion new and considerable revolutions in these regions. They form a chain of mountains, by which the two continents have been formerly connected, in like manner as they have also, in all probability, been joined to each other in Beering's Strait's. A flood that has come from the south-west, and taken its course to the north-eastward, has also formed here the point of Kamtschatka called *Lopatka*, together with the bay of Ochotsk and the Penschinian Bay, and swept away with it in its course a great quantity of earth, which has remained there, lying on the bottom, and has caused the shelves upon which now the ice is so often lodged at present, and by which it is prevented from dissolving. It is not in my province to determine when this great flood happened, nor by what means it was produced. We have ocular evidence that a great and violent revolution of this kind has actually happened. The islands, with the volcanoes on them, are accessory proofs of the truth of my system, viz. that islands are formed from the continent being broken into a great many pieces.

ſparing hand in theſe dreary climates. The ſurface of the earth is covered with but few plants, and even thoſe which nature has in her bounty beſtowed upon it, cling cloſe to it, fearing, as it were, to raiſe their heads from the boſom of their mother into the air, totally deprived, as it is, of warmth, and ſhrinking from the deadly blaſts of the north and eaſt winds. Nay, the earth itſelf is unprepared and unfit to receive and harbour the plants committed to her care. Bare and naked rocks, with a calm intrepidity, preſent their callous fronts to the attacks of the all-ravaging froſts: during the greateſt part of the year, indeed, they are covered by a thick bed of ſnow; conſequently they are preſerved for a long time without mouldering, and undeſtroyed. Rain, wind, and heat, alternating with froſt; but above all, the effects of heat and the fixed air floating in the atmoſphere, contribute to diſſolve and deſtroy by degrees the hardeſt and moſt ſolid rocks in temperate and warm climates. The fixed air, accompanied by heat, penetrates deep into the ſubſtance of the ſtones, and diſſolves ſmall particles of them, which the rains and wind waſh away and carry to a diſtance; and by this means make the ſurface of the earth continually more and more capable of receiving and harbouring plants and all kinds of vegetables. In this earth, from a ſmall ſeed brought to it by the wind, at firſt there is generated a diminutive moſs; which ſpreading by degrees, with its tender and minute texture, which, however, reſiſts the moſt intenſe cold, extends over the whole a verdant velvet carpet. In fact, theſe moſſes are the midwives and nurſes of the other inhabitants of the vegetable kingdom. The bottom parts of the moſſes which periſh and moulder away yearly, mingling with the diſſolved but as yet crude parts of the earth, communicate to it organized particles, which contribute to the growth and nouriſhment of other plants: they likewiſe yield ſalts and unguinous phlogiſtic particles for the nouriſhment of future vegetable colonies. The ſeeds of other plants, which the ſea and winds, or elſe the birds in their plumage, bring from diſtant ſhores, and ſcatter among the moſſes, are kindly, and with a truly maternal care, ſcreened by them from the cold, imbued with the moiſture which they have ſtored up for this very purpoſe, and nouriſhed with their oily exhalations; ſo that they grow, increaſe, and at length bear ſeeds; and afterwards dying, add to the unguinous nutritive particles of the earth, and at the ſame time diffuſe over this new earth and moſſes, more ſeeds, the earneſt of a numerous poſterity. Here let us ſtop for a moment to conſider theſe productions of the vegetable world in a nearer point of view. They are, as we have already obſerved, planted with a ſparing hand in theſe northern regions, not becauſe nature acts the part of a ſtep-mother by them, but becauſe the ſeverity of the cold in theſe climates diſturbs and puts a ſtop to her operations, and conſequently makes her employ ages to produce effects, for which ſhe has ſcarcely a few years allowed her under the benign influence of the ſun in milder regions. Yet even here is Nature the ſame indulgent parent. On the few dwarfiſh plants that are to be found in theſe regions the animals thrive aſtoniſhingly; even the liverworts *(lichen rangiferinus & iſlandicus)* poſſeſs uncommonly nutritive qualities, and make the animals which feed on them fat in a ſhort time. On the very ſhores ſcurvy-graſs, and other plants of this claſs, preſent themſelves to ſeafaring perſons infected with putrid fe-

fevers, and with their invigorating juices, put a ſtop, in the ſpace of a few days, to the ravages of the ſcurvy.

And however unpromiſing theſe regions may appear, yet neither the ſea nor land are deſtitute of objects; which, beſides an organic ſtructure, have the power of voluntary motion and of conſciouſneſs. From the corals to the mammalia, every claſs of animals has its repreſentative in this otherwiſe inhoſpitable climate. Nova Zembla, Spitzbergen, and Greenland, have even their rein-deer, their white bears, and grey foxes: and the country lying to the northward of Hudſon's Bay is inhabited by the biſam ox. Hares, mice, and gluttons, alſo, are indigenous in ſome of theſe regions. The ſea ſwarms with various ſorts of whales and dolphins; while its ſhores, and the dreary fields of ice that float upon it, ſerve as a habitation to the numerous ſpecies of ſeals, to which the depth of the ocean in the immenſe number of its inhabitants preſents an abundance of food. Of all theſe northern regions the northern coaſt of Siberia alone is conſtantly inhabited by mankind, if we except America as far as Hudſon's Bay and Greenland. The bodies of this race of men are contracted, as it were, by the cold. They are of a browniſh red complexion, their hair is lank, ſtiff, and black. Their food is fiſh, ſeals, and whales, and train-oil is their greateſt delicacy. Their ideas are, according to our way of thinking, very confined; yet they manifeſt, in the formation of many of their implements, and articles of houſe-furniture, a ſkill, a dexterouſneſs, and capacity, which at firſt ſight one would not be apt to imagine they poſſeſſed. The complaints we frequently hear of their perfidiouſneſs and cruelty are entirely groundleſs. The Europeans, indeed, have often, by acts of violence, by murder, and the perpetration of the greateſt cruelties, drawn upon themſelves the vengeance of theſe kind-hearted, hoſpitable people; and at length taught them miſtruſt. They fulfil the duties of parents with tenderneſs, reſolution, and care, and in circumſtances in which thouſands of Europeans would neglect their charge. Amidſt dangers, amidſt the moſt piercing froſts, ſnow, and winds, they venture out to ſea in ſmall leathern boats to provide food for their children. In ſhort, the more we attend to theſe objects, the more evidently we ſhall perceive in all parts the traces of the providence, the goodneſs, and wiſdom, of a Supreme Being, who diſpenſes his benefits over the whole univerſe, and manifeſts the utmoſt ſagacity and intelligence in the accompliſhment of his purpoſes; all which, in perſons of ſuſceptible and feeling hearts, excites the warmeſt ſentiments of gratitude and adoration; and affecting them with the tendereſt emotions, draws from their eyes tears of heart-felt joy and admiration. *O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doeth for the children of men!*

Remarks on the Doctrine of Generation by Germs, and what are called Internal Moulds. Read by Profeſſor BLOUMENBACH *before the Academy of Sciences at Gottingen.*

THIS memoir deſerves to be read entire, but we are obliged to confine ourſelves to a ſhort extract from it. The author begins by making ſome obſervations on the creative principle in nature, the traces

of

of which are to be feen even in inanimate fubftances fo evidently, as, if the fpirit of fyftem knew any bounds, would be fufficient to deftroy every idea of thofe germs and moulds, fo much contended for by fome philofophers. Even the clouds, according to them, have determinate forms, which are not owing to chance; the electric fluid too has a form peculiar to itfelf, &c. In the mineral kingdom, there exift certain cryftalline vegetations, which, in fpite of the immeafurable diftance between this kingdom and that of organized beings, prefent neverthelefs, in external appearance, a ftriking refemblance to organic bodies; fuch, for inftance, are feveral fpecies of the Peruvian metal called *machacado*, compared with certain moffes, as the hypnums, &c.

From thefe the author paffes to organized bodies; and as, by the experiments made on reproduction, it is ferioufly maintained, that nature has provided for monftrous reproductions, by keeping in referve certain double or triple germs, he invalidates the opinion by oppofing to it examples of the production of organic parts, which enter not into the ordinary conformation of the body, and which appear only in cafes merely accidental; fuch as difeafes, for which we cannot with propriety fay that nature has made any provifion. Such particularly is the production of new fkin in the place of that torn off by accident, and blood-veffels themfelves, when there has been internal wound or inflammation, &c. There can be but one objection to thefe inftances; and that is the new production being only a prolongation of the neighbouring parts. To this fubterfuge Blumenback oppofes the inftance of thofe fingular bones which grow, not fuperficially on other bones, but which are vifibly deftined to a particular purpofe, that of preventing the progrefs and confequences of an accidental difeafe, fuch as the hydrocephalus internus. Thefe bones could not enter into the original plan of the conformation of the human body, and it cannot be faid that they exifted ready formed in the germ. Yet are they true bones, divided, diftinct, and joined by true futures; and how worthy of admiration is the mechanifm of an offeous future, when we obferve its rows of indentations, which fit one another fo exactly! The proper conclufions from this phenomenon are eafily made; and if in the animal-body bones can thus be formed, the production of which cannot be attributed to pre-exifting germs, what becomes of the hypothefis with regard to internal moulds?

Another proof is drawn from monftrous births. There are many of thefe, fuch as monfters with two bodies and one head, which it is impoffible to attribute to the coalition or concretion of two germs or other fimilar accidents, as Haller and other fupporters of the fyftem of germs pofitively affert; but they muft have owed their production to the original deformity of a fingle germ; that is to fay, that thefe monfters muft have exifted originally thus formed in their germ. Now, experience fhows, that monftrous births are very common in certain kinds of domeftic animals, though almoft unheard of in the fame animals in their wild ftate. We muft therefore fuppofe, that no fooner has mankind domefticated one fpecies of animals, than of all the moulded germs of fuch fpecies, thofe that are monftrous will develope themfelves firft, or that thefe monftrous germs will fall to the fhare of the domefticated individuals, rather than of the wild ones; or indeed we may fuppofe any other abfurdity we pleafe. But would it not be more fimple, more natural, more intelligible, to fay, that the fubjection of animals,

while it produces a total change in their manners and œconomy, neceſſarily effects at the ſame time an alteration in the action of the creative principle, making it loſe ſomewhat of its original preciſion, and conſequently expoſing this function to degeneration, as well as others which belong to domeſticated animals?

This reaſoning acquires greater weight when we attend to thoſe mutilations and other accidents which the body is expoſed to, and which often become hereditary and perpetual. How are ſuch phenomena to be accounted for on the hypotheſis of germs? Do not we every day ſee abundance of examples of dogs and other animals, which having had their tail or their ears cut off, propagate young ones without tail or ears? The author here cites perſons of his acquaintance who, after having been wounded in their youth, have been aſtoniſhed to find on their children the marks of the wounds they had received in a manner ſo ſtriking as not to be miſtaken. If we obſerve at this day any corporeal differences among men, which appear either natural or appropriated to a certain nation, perhaps we may look for the cauſe of them, at leaſt in part, in ſuch mutilations, compreſſions, and other artificial means, as are uſed to induce particular attitudes or ſhapes upon the body, or perhaps in accident alone. It is proved, for example, that at preſent the children of negroes are born with a flat noſe; and that the mothers are not now under the neceſſity of procuring for them this imagined beauty by the application of the thumb. Blumenback here refers to the fœtuſes of negroes and Hottentots preſerved in the muſeum of the academy and in his own, in which the flat noſe is very evident, and alſo to the relations of the moſt credible travellers of the 16th century, and even of the laſt, who have ſeen the female negroes depreſs the noſes of their children when newly born.

The author next attends to the form which certain nations think proper to give to the head. Some people have doubted whether the preſſure employed by theſe nations for flattening or elongating the head in children, could have ſuch a laſting effect as to change its original form for life. But certainly theſe people have been ignorant of the means employed by ſavages, ſometimes for more than a year, to produce this effect, and which have been deſcribed in the moſt circumſtantial manner by travellers of the greateſt credit. Theſe ſavages ſuſpend the cradle of their child in ſuch a manner as that the foot of it ſhall be conſiderably higher than the head, that the whole weight of the body may reſt upon the cranium, which is exceedingly ſoft in infants. Beſides this, the cranium thus compreſſed inſinuates itſelf into a cavity made on purpoſe to receive it, behind which is placed a bag of ſand, that the particular ſhape may be the more eaſily given it. The author cites alſo on this occaſion the celebrated paſſage of Hippocrates in his book *de Aëre, Aquis & Locis*, in which he ſpeaks of certain people on the borders of the Black Sea, whom he calls *Macrocephali*, who had the ſtrange fancy of elongating the heads of their new-born children; by which practice, continued from generation to generation, that configuration of the head became at laſt natural and hereditary. Mr Blumenback compares with this paſſage the relations of modern travellers concerning certain Aſiatics and people of the ſouth-eaſt part of Europe, who ſtill are in uſe to give an elongated ſhape to the head of their children, ſuch as the Druſi and the greateſt part of the iſlanders in the Archipelago and others, whoſe children are born with a ſingular conformation of the head.

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Dr Philites of Epirus furniſhed in his own perſon an example which confirms in a very ſtriking manner the reaſoning of the author, by ſhowing that the inhabitants of that province were all born with a broad and flat ſpace on the top of the head, and two extraordinary protuberances behind. Theſe the learned phyſician himſelf conſidered as the effects of an ancient abſurd cuſtom become thro' time hereditary in Epirus. M. Blumenback finds among many people in America numerous examples of the ſame kind, from whence he takes occaſion to ſpeak of the reaſon and utility of ſuch practices. They are not always meant to procure an extravagant and chimerical beauty, but often ſomething which one would not at firſt ſuſpect. For inſtance, if we may credit the relations of many well-informed travellers, the ſavages of North America, by a long compreſſion of the head while it is ſoft in infants, mean to increaſe the diſtance between the eyes, and by that means to enlarge the ſphere of viſion; an advantage to them of conſiderable moment, not only in their hunting expeditions, but on a thouſand other occaſions. Ever ſince the 16th century, the miſſionaries and Catholic clergy eſtabliſhed in theſe countries have done their utmoſt to prevent this practice; and we find in the proceedings of the third council of Lima, held in the year 1585, a canon which expreſsly prohibits it. But if it has been ſuppreſſed on one hand, the free negroes on the other, though Africans, have adopted it, ever ſince they have been eſtabliſhed among the inhabitants of the Caribbee iſlands, with the ſole view of diſtinguiſhing, by that laſting mark, their free-born children from thoſe born ſlaves: a circumſtance which, by the bye, demonſtrates how deeply the love of liberty is rooted in the hearts of theſe unhappy beings.

Laſtly, the author adverts to the intercourſe between the ſexes of different animals, which is known to be ſterile, except between ſpecies very nearly allied. M. Blumenback inveſtigates the cauſes of this difficulty. The defenders of the ſyſtem of germs pretend, that at the time of conception the fecundating liquor of the male animates the heart of the germ or embryo, which has remained inactive ſince the creation of the world, communicates a motion to it, and enables it to make the firſt of thoſe ſtrokes which it is never afterwards to diſcontinue till death. Now it is but too notorious, that the irritability of the heart is as the age of the animal inverſely, or diminiſhes as the animal grows old: Whence it follows, that the heart of a fœtus ſhould be the moſt irritable ſubſtance in nature. Why then does it happen to be ſenſible only to the action of one particular fluid, when we find it, at an age when it muſt have loſt much of its irritability, ſo ſenſible to the ſlighteſt chemical or mechanical ſtimulus? Why ſhould the heart of an embryo be inſenſible to the ſtimulus of urine, of vinegar, of ſpirit of wine, of the electric ſpark itſelf, as the defenders of this ſyſtem confeſs? Indeed, why ſhould it be inſenſible to the action of the ſame fluid communicated by another ſpecies? It would be more intelligible if people would content themſelves with ſaying, that the creative power cannot be excited by the mixture and maturity of the unformed matter furniſhed by both ſexes, unleſs there is in that of each a certain congruity and determined affinity, which does not take place in different ſpecies. It is by this mixture of two different fluids that we are to explain the formation of mules, which reſemble both the male and female, although this very form contradicts the doctrine of pre-exiſting germs.

If it be maintained, that the fluid communicated, befides its irritating quality, has moreover a power that is able to alter the original, eternal, and determined form of the germ to which it is applied, and to produce the mixed figure of a mule, why fuppofe the exiftence of germs already formed? and why not rather at once attribute to this fecundating matter the whole bufinefs of formation, or rather afcribe it to the creative principle excited to action by the maturity and intermixture of both fluids?

On the whole, though we admit the hypothefis of germs exifting one within another, we are ftill obliged to have recourfe to the action of a creative principle; and having once admitted this principle, we fee the inutility, the infufficiency, and even abfurdity, of moulds, of germs, and of the whole fyftem of pre-exifting embryos.

On the Use and Excellency of the Art of Engraving, with fome Account of the Invention of each of the different Modes. By JOSEPH STRUTT *.

OF all the imitative arts, painting itfelf not excepted, engraving is the moft applicable to general ufe, and the moft reforted to from the neceffities of mankind. From its earlieft infancy, it has been called in as an affiftant in almoft every branch of knowledge; and has, in a very high degree, facilitated the means of communicating our ideas, by reprefenting to the fight whatever is capable of vifible imitation; and thereby preventing that circumlocution, which would ill explain, in the end, what is immediately conceived from the actual reprefentation of the object.

From the facility of being multiplied, prints have derived an advantage over paintings by no means inconfiderable. They are found to be more durable; which may, however, in fome degree be attributed to the different methods in which they are preferved. Many of the beft paintings of the early mafters have generally had the misfortune to be either painted on walls, or depofited in large and unfrequented, and confequently damp and deftructive buildings; whilft a print, paffing, at diftant intervals, from the *porte feuille* of one collector to that of another, is preferved without any great exertion of its owner: And hence it happens, that whilft the pictures of Raphael have mouldered from their walls or deferted their canvafs, the prints of his friend and cotemporary, Mark Antonio Raimondi, continue in full perfection to this day, and give us a lively idea of the beauties of thofe paintings, which, without their affiftance, had been loft to us for ever; or, at leaft, could have been only known to us, like thofe of Zeuxis and Apelles, by the defcriptions which former writers on thefe fubjects have left us.

Perhaps there are no reprefentations which intereft fo ftrongly the curiofity of mankind as portraits. A high degree of pleafure, of which almoft every perfon is fufceptible, is experienced from contemplating the looks and countenances of thofe men, who, by their genius or their virtues, have intitled themfelves to the admiration and efteem of future ages. It is only in confequence of the facility with which prints are multiplied from the fame engraving, that this laudable appetite is fo frequently gratified. Whilft the original portrait is limited to the wall of a private chamber, or adorns fome diftant part of the world, a correct tranfcript of it, exhibiting the fame fea-

* *Dictionary of Engravers*, 2 vols 4to.

features, and the ſame character, gives to the public at large the full repreſentation of the object of their veneration or eſteem.

In this country, where the genuine paintings of the ancient maſters are extremely ſcarce, we are much indebted to prints for the truth of our ideas reſpecting the merits of ſuch maſters. And this is no bad criterion, eſpecially when the painter, as is frequently the caſe, has left engravings or etchings of his own. With reſpect to the principal excellencies of a picture, a print is equally eſtimable with a painting. We have there every perfection of deſign, compoſition, and drawing; and the outline is marked with a degree of preciſion which frequently excels the picture: ſo that where the merit of the maſter conſiſts more particularly in the knowledge of theſe primary branches of the art, his prints may be better than his paintings; as was notoriouſly the caſe with Peter Teſta, who, poſſeſſed of every excellence of a painter, except a knowledge in the art of colouring, acquired that reputation by his etchings which his paintings never could have procured him.

A knowledge of the ſtyle and manner of the different maſters is only to be obtained by a frequent inſpection and compariſon of their works. If we were to judge of Raphael himſelf from ſome of his pictures, we ſhould be diſpoſed to refuſe our aſſent to that praiſe which he has now for ſo many centuries enjoyed. Every maſter has at times painted below his uſual ſtandard, and conſequently is not to be judged of by a ſingle picture: and where is the collection, that affords ſufficient ſpecimens of any of the elder maſters, to enable a perſon to become a complete judge of their merits?—Can we from a few pictures form an adequate idea of the invention and imagination of a painter,—of the inexhauſtible variety of form and feature, which is the true characteriſtic of ſuperior excellence? But let us look into a collection of prints after any eminent artiſt, engraved either by himſelf or others, and we ſhall then have an opportunity of judging of his merits in the firſt and indiſpenſible qualifications of a painter. If we find grandeur of deſign, united with elegant compoſition and accurate drawing, we have the ſtrongeſt teſtimonies of ſuperior abilities; and from a general compariſon and accurate obſervation of a number of ſuch prints, we may venture to form to ourſelves a deciſive opinion reſpecting the merit of ſuch maſters. On examining the prints after Raphael, we find that his firſt manner was harſh and Gothic; in ſhort, a tranſcript of his maſter Perugino; but that from ſome fortunate circumſtance, he afterwards adopted that ſublime and graceful manner which he ever retained.

Wherever a painter has himſelf handled the graver, his prints are moſt generally impreſſed with the ſame character as his paintings; and are therefore likely to give us a very accurute idea of his ſtyle. The prints of Albert Durer, Rembrandt, and Salvator Roſa, are all ſuch exact counterparts of their paintings, that at this time, when the colouring of their pictures is often ſo far changed as to anſwer little farther purpoſe than that of light and ſhadow, they become in a manner their rivals; and, in the general acceptation of the world, the prints of ſome of theſe artiſts have been as highly valued as their paintings.

Independent of the advantages which prints afford us, when conſidered as accurate repreſentations of paintings and imitations of ſuperior productions, they are not leſs valuable for their poſitive merit as immediate repreſentations of nature.

For

For it muſt be recollected, that the art of engraving has not always been confined to the copying other productions, but has frequently itſelf aſpired to originality, and has, in this light, produced more inſtances of its excellence than in the other. Albert Durer, Goltzius, and Rembrandt, amongſt the Dutch and Germans; Parmigiano and Della Bella amongſt the Italians, and Callot amongſt the French, have publiſhed many prints, the ſubjects of which there is great reaſon to ſuppoſe were never painted. Theſe prints may therefore be conſidered as original pictures of thoſe maſters, deficient only in thoſe particulars in which a print muſt neceſſarily be inferior to a painting.

The preceding diſtinction may perhaps throw ſome light on the proper method of arranging and claſſing a collection of prints, which has been a matter of no ſmall difficulty. As an art imitating another, the principal ſhould take the lead, and the deſign, compoſition, and drawing, in a print, being previous requiſites to the manner of execution, and finiſhing; prints engraved after paintings ſhould be arranged under the name of the painter: and every perſon who looks upon engraving only as auxiliary to painting, will conſequently adopt this mode of arrangement. But when engraving is conſidered as an original art, as imitating nature without the intervention of other methods, then it will certainly be proper to regulate the arrangement according to the names of the engravers.

The invention of printing, in the fifteenth century, was undoubtedly the greateſt acquiſition which mankind ever made towards the advancement of general ſcience. Before that event, the accumulated wiſdom of ages was confined to the leaves of a few mouldering manuſcripts, too expenſive to be generally obtained, and too highly valued to be often truſted out of the hands of the owner. Hiſtory affords us many inſtances of the difficulty with which even the loan of a book was procured, and of ſureties being required to be anſwerable for its return; but the diſcovery of printing broke down the barriers which had ſo long obſtructed the diffuſion of learning; and the rapid progreſs in civilization, which immediately took place, is itſelf the happieſt teſtimony of the great utility of the invention. What printing has been with reſpect to general ſcience, engraving has been to the arts; and the works of the old Italian maſters will be indebted to engraving for that perpetuity, which the invention of printing has ſecured to the Jeruſalem of Taſſo, and the tragedies of Shakeſpeare and Corneille.

The different modes of engraving are the following:

In STROKES cut through a thin wax, laid upon the copper, with a *point*, and theſe ſtrokes bitten or corroded into the copper with *aquafortis*. This is called *etching*.

In STROKES with the graver alone, unaſſiſted by *aquafortis*. In this inſtance, the deſign is traced with a ſharp tool, called a *dry point*, upon the plate; and the ſtrokes are cut or ploughed upon the copper with an inſtrument diſtinguiſhed by the name of a *graver*.

In STROKES, firſt etched, and afterwards finiſhed with the *graver*: by this expedient the two former methods are united.

In DOTS without ſtrokes, which are executed with the point upon the wax or ground, bitten in with the *aquafortis*, and afterwards harmonized with the *graver*; by the means of which inſtrument ſmall dots are made; or with the graver alone, as in the fleſh and finer parts, unaſſiſted with the *point*.

In DOTS, firſt etched, and after-

wards

wards harmonized with the *dry point*, performed by a little *hammer*, called *opus mallei*, or *the work of the hammer*, as practised by Lutma and others.

In MEZZOTINTO, which is performed by a dark barb, or ground, being raised uniformly upon the plate with a toothed tool. The design being traced upon the plate, the light parts are scraped off by instruments for that purpose, in proportion as the effect requires.

In AQUA TINTO, a newly invented method of engraving. The outline is first etched, and afterwards a sort of wash is laid by the *aquafortis* upon the plate, resembling drawings in Indian ink, bister, &c.

On WOOD, performed with a single block, on which the design is traced with a pen, and those parts which should be white carefully hollowed out; and this block is afterwards printed by the letter-press printers, in the same manner as they print a book.

On WOOD, performed with two, three, or more blocks; the first having the outlines cut upon it; the second is reserved for the darker shadows, and the third for the shadows which terminate upon the lights; and these are substituted in their turn, each print receiving an impression from every block. This mode of engraving is called *chiaroscuro*, and was designed to represent the drawings of the old masters.

On WOOD and on COPPER: in these the outline is engraved in a bold dark style upon the copper; and two or more blocks of wood are substituted to produce the darker and lighter shadows, as before.

Of all these modes of engraving, the most ancient is that on WOOD; or, to speak more properly, the first impressions on paper were taken from carved wooden blocks. For this invention it appears that we are indebted to the *brief-makers* or makers of playing cards, who practised the art in Germany about the beginning of the fifteenth century. From the same source may perhaps be traced the first idea of moveable types, which appeared not many years after; for these *brief-makers* did not entirely confine themselves to the printing and painting of cards, but produced also subjects of a more devout nature; many of which, taken from holy writ, are still preserved in different libraries in Germany, with the *explanatory text* facing the figures; the whole engraved in wood. In this manner they even formed a species of books; such as, *Historia sancti Johannis, ejusque Visiones Apocalypticæ; Historia Veteris & Novi Testamenti*, known by the name of the *Poor Man's Bible*. These short mementos were printed only on one side; and two of them being pasted together, had the appearance of a single leaf. The earliest date on any of these wooden cuts is 1423. The subject is *St Christopher carrying the Infant Jesus over the Sea*, preserved in a convent at Buxheim near Menningen. It is of a folio size, illuminated in the same manner as the playing cards; and at the bottom is this inscription, 'Cristoferi faciem, die quacunque tueris. Illa nempe die morte mala non morieris. Millesimo CCCC° XX° tertio.'

Upon the invention of moveable types, that branch of the brief makers business, so far as it regarded the making of books, was gradually discontinued; but the art itself of engraving on wood continued in an improving state; and towards the end of the 15th and beginning of the 16th century, it became customary for almost every one of the German engravers on copper to engrave on wood also. The works of Albert Durer in this style of engraving, are justly held in the highest esteem. Italy, France, and Holland, have produced many capital artists of this kind; but for

boldness and spirit, we must see the prints of Christopher Jegher, who worked under the direction of Rubens, and was, without doubt, assisted by that great master.

The invention of that species of engraving distinguished by the appellation of CHIARO-SCURO, seems also to be justly claimed by the Germans, and first practised by Mair; one of whose prints of this kind is dated 1499. Many excellent works in chiaro-scuro have been produced in France; and in Italy it was honoured with the performances of Titian and Parmegiano; but the attempts of Jackson, Kirkall, and others in England, have not been equally successful. A set of excellent prints in this way have lately been published by J. Skippe, Esq; a connoisseur and dillettante.

In Germany, about the year 1450, prints from ENGRAVED COPPER first made their appearance. The earliest date of a copper-plate print is indeed only 1461 *; but however faulty this print may be with respect to the drawing, or defective in point of taste, the mechanical part of the execution of it has by no means the appearance of being one of the first productions of the *graver*. We have also several other engravings, evidently the work of the same master; in which the impressions are so neatly taken from the plates, and the engravings so clearly printed in every part, that, according to all appearance, they could not be executed in a much better manner, in the present day, with all the conveniences which the copper-plate printers now possess, and the additional knowledge they must necessarily have acquired in the course of more than three centuries. Hence we may fairly conclude, that if they were not the first specimens of the engraver's workmanship, they were much less the first efforts of the copperplate-printer's ability. It is likewise to be observed, that Martin Schoen, who is said, with great appearance of truth, to have worked from 1460 to 1486, was apparently the scholar of Stoltzhirs; for he followed his style of engraving, and copied from him a set of prints, representing the *Passion of our Saviour*. Now, allowing Stoltzhirs to have preceded his disciple only ten years, this carries the æra of the art back to 1450, as was said above. There is no ground to suppose that it was known to the Italians till at least ten years afterwards. The earliest prints that are known to be theirs are a set of the seven planets †, and an almanack by way of frontispiece; on which are directions for finding Easter from the year 1465 to 1517 inclusive: and we may be well assured, that the engravings were not antedated, for the almanack of course became less and less valuable every year. In all probability, therefore, these prints must have been executed in the year 1464, which is only four years later than the Italians themselves lay any claim to. The three earliest Italian engravers are, Finiguerra, Boticelli, and Baldini. If we are to refer these prints to any of the three, we shall naturally conclude them to be the work of Finiguerra or Baldini; for they are not equal either in drawing or composition to those ascribed to Boticelli, which we know at least were designed by him; and as Baldini is expressly said to have worked from the designs of Boticelli, it will appear most probable that they belong to Finiguerra.

With respect to the invention of ETCHING, it seems to be not well known to whom it is to be ascribed. One of the most early specimens is that print by Albert Durer, known by the name of the *Cannon*, dated 1518, and thought by some, with little foundation, to have been worked

* Mr Strutt has given a copy of it.

† Mr Strutt has given copies of two of them.

ed on a plate of iron. Another etching by the same artist is *Moses receiving the Tables of the Law*, dated 1524. It was also practised in Italy soon after this by Parmegiano, in whose etchings we discover the hand of the artist working out a system, as it were, from his own imagination, and striving to produce the forms he wanted to express. We see the difficulty he laboured under; and cannot doubt, from the examination of the mechanical part of the execution of his works, that he had no instruction; and that it was something entirely new to him. If the story is true, that he kept an engraver by profession in his house, the novelty of the art is rendered so much the more probable. He died in 1540.

As to that species of engraving in which the modes of etching and cutting with the graver are united, it must have been found necessary immediately upon the invention of etching; it was, however, first carried to perfection by G. Audrian, and is now almost universally practised, whether the work is in Strokes or in Dots.

Engraving in DOTS, the present fashionable method, is a very old invention, and the only mode discovered by the Italians. Agostino de Musis, commonly called *Augustine of Venice*, a pupil of Marc Antonio, used it in several of his earliest works, but confined it to the flesh, as in the undated print of *An Old Man seated upon a bank, with a cottage in the back ground.* He flourished from 1509 to 1536. We also find it in a print of a *single figure standing, holding a cup and looking upwards*, by Giulio Campagnola, who engraved about the year 1516. The background is executed with round dots, made apparently with a dry point. The figure is outlined with a stroke deeply engraved, and finished with dots, in a manner greatly resembling those prints which Demarteau engraved at Paris in imitation of red chalk. The hair and beard are expressed by strokes. Stephen de Laulne, a native of Germany, followed the steps of Campagnola; and many of his slight works are executed in dots only. John Boulanger, a French artist, who flourished in the middle of the last century; and his contemporary Nicholas Van Plattenberg, improved greatly on this method, and practised it with much success. It is only, however, of late that it has been considered as an object worthy of general imitation. John Lutma executed this kind of work with a hammer and a small punch or chissel.

To Prince Rupert the invention of engraving in MEZZOTINTO has been usually attributed; but Baron Heinikin, a very judicious and accurate writer upon the subject of engraving, asserts, with great appearance of truth, that it was a Lieutenant Colonel de Siegen, an officer in the service of the Landgrave of Hesse, who first engraved in this manner; and that the print which he produced was a portrait of the Princess Amelia Elizabeth of Hesse, engraved in the year 1643. Prince Rupert learned the secret from this gentleman, and brought it into England, when he came over the second time with Charles II. Prince Rupert's print of *An Executioner holding a sword in one hand, and a head in the other*, a half length, from Spagnoletto, is dated 1658. This art has never been cultivated with success in any country but England.

Engraving in AQUATINTO is quite a recent invention, and seems at once to have been carried to perfection by Sandby and other living artists.

Here we cannot help remarking, that whatever may have been the purpose to which those curious relics of antiquity, the *stamps* found in the ruins of Herculaneum, were applied, it is not a little surprising that

that the ancients, having fo nearly, nay we may fay actually, difcovered the art of printing in a fmall degree, did not gradually apply it to more extenfive purpofes. In one of thefe ftamps, preferved in he British Mufeum, are cut three lines of letters following one another.

An Apology for Luxury. By the Marquis DE CASAUX *.

WE fhall fuppofe our luxurious gentleman to be a landholder. It is the quality of the land that determines the divifion of its products. However ungrateful the foil, the man who cultivates it firft deducts what is neceffary for his fubfiftence, and a trifle more; the reft is divided amongft the landlord and fome others, for one reafon or other admitted to a fhare. This divifion, determined by the moft general quality of the land, brings down the proprietor, who farms out his eftate, to about one-third of its productions, and reduces nearly to the like proportion thofe who are employed in wrefting them from the bofom of the earth.

In order, therefore, to confume as much as any given number of men, fuppofe 80, the proprietor muft have a landed eftate capable of giving food to 240; and out of thefe 240, 160 muft be provided for before the proprietor can think on his own confumption. Confequently, it would be unreafonable to call him to any other account than for that portion which he has received: but I readily fubfcribe to the neceffity of having that account examined with the utmoft rigour, fince the object is to juftify the diffipation of fo confiderable a furplus, and fince the employment of that furplus, well afcertained, will give us fufficient light on the employment of the other parts of the revenue, which by that means it will be ufelefs to examine.

The higheft pitch of extravagance, in point of luxury, is, beyond contradiction, that which, in the fmalleft poffible compafs, contains the largeft quantity, as well as the greateft perfection of labour, and of a labour the moft eafy to deftroy.

Let us fuppofe a man who, to the fancy of being poffeffed of fuch an article, fhould join that of feeing conftantly at work all thofe hands which muft be employed to com-complete it; fuch a fancy never produces any other effect, but that of tertiating or doubling the price of things. The patriarchs of old, bufied and amufed themfelves, no doubt, in fetting to work thofe whom they enabled to eat; they lived too near the time when man was condemned to labour, to maintain them in idlenefs. The modern patriarch of whom I am fpeaking, provided with a pound weight of flax, which cofts him 6d. divides it among twenty-five working people, who give it every preparation neceffary to anfwer the purpofe it is intended for. After an entire month of the moft flavifh precautions, the moft

* *Effays on the Mechanifm of Society*, 8vo, 6s. The title-page of this book gives no idea of its contents. Inftead of effays on the hiftory of civil fociety, we meet with obfervations on what relates to fubjects of finance and government. Many of the Marquis's ideas appear extravagant and paradoxical; and he feems to be not a little under the influence of a love of fingularity; as inftances, he labours hard to prove the abfolute inutility of England paying off her national debt, the folly of a national wifh for favourable balances of trade, and the propriety of a mercilefs tax upon all the articles of the moft general confumption. The extract we here prefent to our readers is a fpecimen of the eafy gaiety and playfomenefs of his manner.

moſt minute details, a thread, hardly perceptible to the naked eye, preſents to the warm imagination of the proprietor the idea of the *chef-d'œuvre*, of which this thread is to be the foundation; after four or five months more, devoted to the moſt patient and aſſiduous induſtry, he is at laſt put in poſſeſſion of ſome ſlips of lace, weighing in all four or five drachms, picked out and ſorted, thanks to the laſt refinement of art, from that pound of flax which had coſt ſixpence. Five-pence three farthings, and a few fractions, are then, it ſeems, in the ſtricteſt calculation, the only real loſs—the only devaſtation which is occaſioned by luxury carried to the higheſt pitch of extravagance; and this loſs is compenſated by ſome very curious pieces of workmanſhip, which it is impoſſible to value at leſs than 227 l. 10s. being the amount of 4550 days work at 12d. paid to each of the twenty-five working people, who have owed their ſubſiſtence for ſix months to that pretended inutility.—Amongſt all the paſſions with which Providence has been pleaſed to gratify the rich for the advantage of the poor, name me only one that occaſions leſs devaſtation, and maintains a greater number of indigent perſons, than luxury carried to exceſs. O ye rigid men, who have left off wearing lace, join with me who have left it off too, —join with me in teaching thoſe who continue to wear it, how many of their brethren they nouriſh without knowing it! Make them virtuous, by teaching them, that in order to be ſo, they need only do, from a ſentiment of humanity, what hitherto perhaps they have through a motive of puerile vanity, or from a principle of oſtentation, which, when conſidered, needs to be conſidered with ſome indulgence.

Another aſpect, whimſical enough perhaps, would be that under which we ſhould view thoſe prodigies of art and patience, as the work not only of twenty-five artificers who were buſied upon it for ſix months, but alſo of twelve or fifteen huſbandmen, whoſe exiſtence and labour were indiſpenſable for the ſuſtenance, during the ſame time, of the twenty-five labouring people employed in that great work.——A peeviſh man would perhaps exclaim, *Was it indeed worth while to be born, if all ends with this life?*—And yet, even in this caſe, thread-lace ought not to be proſcribed: it was not worth while indeed to come into the world ſolely to make lace; but, once born, we muſt work at ſomething, in order to bear, without wearineſs, every inſtant even of a life which ſhould not require lace-making for its ſupport: as to the nature of the work, let us not find fault with that of others, before we juſtly eſtimate our own.—Can we find many of our fellow-creatures, who on their death-bed are able to ſhow the work of their whole life——worth the ſmalleſt ſhred of lace then in being?

After this ſingle inſtance of luxury, by which twenty-five men are fed during ſix months at the expence of another, by daily reducing his revenue from eighty to fifty-five, I think that, without being an enthuſiaſt or a declaimer, it would be difficult, even for a good man, in the right ſenſe of the word, to withſtand the pleaſure (although perhaps rather of the miſchievous kind) of obſerving that little more is wanted beyond two ſuch fancies as we have ſtated, to bring the proprietor, reduced in the origin from two hundred and forty ſhillings to eighty, and then from eighty to fifty-five— to bring him, I ſay, exactly to the level of the cultivator, whom he has brought down to 9d. or 10d. and of the mechanic on whom he has beſtowed 11d. or 12d; however, I am willing to allow him twenty-four for his real, perſonal, and daily con-

ſumption. Twenty-four pence! will it be ſaid: *What ſignifies being ſo rich, to ſpend ſo little!* Yes, twenty-four pence; and this is by far too much, if we deduct, as we ought, from the price of each article ſuppoſed to be conſumed by the rich, the ſum that remains in the hands of the pilferers of all kinds, who ſtand, unknown to him, between him and that article.—*How! what ſay you then to that plate of green peas which coſts ſix, eight, or ten guineas?*——But, my good friend, the conſumer of green peas, if you knew how many pilferers it conceals, of whom you have not the leaſt idea! if you knew how many wants it has ſupplied to ſome, how many indulgences of luxury it has procured to others, before it found its way to the table of an epicure, or of an oſtentatious man!—Let us try to enumerate them: workers of mines and quarries, maſons, carpenters, glaziers, colliers, lock-ſmiths, Engliſh and French ſailors for the common ſpice trade; Dutch ſeamen, for the more precious kinds; ſhips of war of the three powers, indiſpenſable for the protection of the merchantmen employed on thoſe objects; wood-fellers in Sweden, ſail-cloth weavers in Ruſſia, ſhip-builders, pilots, admirals of the three nations, huſbandmen buſied in the four parts of the world in procuring food for themſelves, in order to prepare food for all thoſe wood-fellers, glaziers, admirals, &c. excluſive of the Dutch gardener and the French cook, who alone can worthily crown the mighty operation.—Imagination loſes itſelf in that ſingle plate of green peas. It is inconceivable that it ſhould not ſell for more than ſix or eight guineas;—but if each of thoſe pilferers above-mentioned takes back the ſmall portion by which he has increaſed the intrinſic value of the article——O ye, who muſt have ſwallowed up 500 *properties*, in order to eat, without being guilty of extravagance, that plate of green peas, and who flatter yourſelves with the idea of having conſumed on that day fifty or ſixty crowns worth, learn and reflect henceforward, without remorſe and without vanity, that you have not ſpent above half one penny, the real value of any other diſh of greens which you might have ſubſtituted to the peas you have conſumed.

Scrutiniſe, in the ſame manner, your wearing apparel; chooſe, like a child, what pleaſes moſt the eyes of the body; or, like a faſtidious man, all that is moſt impoſing to the eyes of the imagination; or, miſer-like, that which coſts leaſt money; or, in fine, like a man of ſenſe, what your means or your taſte incline you to wear: the difference, as to eſſentials, is little or none. It cannot be poſitively aſſerted, that your conſumption will be more or leſs conſiderable in one than in the other caſe; but recollect that thread-lace, for which you could not pay leſs than 227l. 10s. becauſe there ſtand between you and the pound of flax from which it has been extracted thirty-five or forty intermediate pilferers, to be fed during ſix months;—this lace, however, in ſpite of that extravagant price, could not, as you have ſeen, be ſet down to account amongſt the articles of your real and perſonal conſumption for more than ſixpence, ſuppoſed to be the intrinſic value of a pound weight of flax, which has gone through ſo many hands to be converted into lace. Now, on this principle, you might be wrapped in lace from head to foot; and your entire *mummy*, inſtead of preſenting to the eye of a ſworn appraiſer a conſumption of 30 l. or 40,000 l. would in this inſtant of its higheſt ſplendour, only preſent him with a devaſtation of 200 lb. of flax, ſacrificed to decorate that mummy, or to hide its defects. And as the object would be 200 lb. of flax,

flax, the value of which is fully known by the number of people to whom it would afford to support, instead of dealing so lightly as I did with a single pound, when I introduced my patriarch, the appraiser would reckon with you rigorously; he would consider, that in the hands of the Arts, no part of the works of the creation can be lost: that, as it is their triumph, so it is their duty to divide into ten, twenty, or thirty parts, whatever requires such a division, in order that each may receive the degree of utility of which it is susceptible, and which the Arts are bound to account for to society: the appraiser would then carry you to the lace-merchant, in order to lay before you ten different sorts of an inferior lace, taken from parts chosen successively after that which serves you for a wrapper; and descending still from pilfery to pilfery, he would at last inveigle you into the cabins of some pretended wretch, where he would show you the quantity of course and substantial shirts, necessary to teach you that three or four pound of flax, at the most, are the only possible devastations your mummy can be reproached with, as two shillings are the only expence your vanity can boast of in the 25 or 30,000 l. which you could presume to have consumed.

Yet let us grant something to the pretended importance of being possessed of 500 *properties*, each of them sufficient to the support of one man. I shall accordingly suppose you to be habitually clothed in those stuffs, which, to the richness of the materials that compose them, join the perfection of workmanship, (which concerns you, as you have seen, in no other light, but that of either a benevolent or an unintential provider for the necessary consumption of the labouring man);—but ten pound of silk, as they come out of Nature's hands, are not worth thirty shillings:—without enquiring why they may then be valued at thirty shillings, bring all the other parts of your dress to the touchstone I have furnished you with; consider, that if you wear the same coat every day, it would be far from being worn out at the end of the year,—and how far it would be of course from standing for two or three pence in the account of your daily consumption;—add thereto your real and personal wastings in coals, wood, pomatum, essences, elixirs, &c. *valued upon the same principle*;—at what a distance you still remain from the twenty-four pence I have granted your for consumption!—And do not say that you renew your coat every season;—had you swallowed up 5000 instead of 500 *properties*, and should you change your cloathes every day, you real consumption would not be greater for it: would not your *valet de chambre*, to whom you should have given that suit of clothes, for which you had paid forty guineas, and which you had worn only once;—would not, I say, your *valet de chambre* sell it for 15 guineas to an old clothes-man, who would get 20 l. for it from a strolling-player?—Be pleased now to trace that suit from Paris to Lisle, to Brussels, Dresden, Poland, Russia; see how many people will get a livelihood by carrying it about; how many guineas it will bring to the travelling Roscius, who will shine in so many countries at your expence; reflect on the revolutions which the elegance of that dress will occasion in the modes at Petersburgh; how many draughtsmen, embroiderers, working people of all sorts, will be employed and fed, (*thanks to your luxury*), in copying that master-piece of taste and fancy.—That is not all; you might probably, at the end of fifteen years, meet again in Paris with the same suit, cut into small pieces, in the hands of some ladies

of

of the firft rank, bufily engaged in unweaving the rags, to fend, as foon as poffible, thofe precious relics of your feemingly fpoiled clothes to Lyons, &c. where ten workmen are waiting its arrival, to get bread by reftoring it to a great part of its former value, under another form.—And you would prefume to have confumed it?——The work of God is not fo eafily deftroyed; nor his beneficence fo eafily concentered.

Was it worth being fo rich, to confume fo little?

Were you to fay, *Is it worth while to commit an injuftice in order to grow rich, when we can confume but fo little, and when the means are fo numerous of pilfering fo lawfully all that is wanted for confumption?* I could then underftand you;—but fince you are in poffeffion of 500 *properties* without having been guilty of injuftice, it is fomething to reflect that they are really to you the fource of numberlefs enjoyments which you have it in your power to render worthy of a rational being: and, as the continuance of thofe enjoyments depends entirely on the health and bodily ftrength of fo many others who are to contribute thereto, it is fomething to be confcious that we find our own pleafures in the intereft of others; it is fomething to reflect, that thefe pleafures are a very gentle mean, devifed moft probably by an univerfal *Watchfulnefs*, to induce you to provide men deftitute of every thing, with that *modicum* of goods which was not granted to them, and which, neverthelefs, being neceffary for their fuftenance, is fufficient to their moderation, and prevents their feeling the privation of all the reft: it is fomething to reflect, that you feed in fact fifty, one hundred, five hundred, perhaps of your brethren, amongft whom there are ten, fifteen, thirty, as well fed as yourfelf, fince they live on what comes from your table. As to the others, whofe faces you will never fee, fince fome of them are at Pekin, in Arabia, at Conftontinople, and others in France, Ruffia, &c. be affured that, with much lefs meat than you, but more bread, potatoes, or rice, and a few glaffes of an acid liquor, the idea of which, whilft I venture to fpeak of it, is enough to crifp all your nerves, they are contented, as happy as you, becaufe they confume, without any reflection, without any folicitude for the morrow, all they want, in order to view that morrow with the fame tranquillity.

Hiftorical Memoir concerning the Drufes; *a People inhabiting Mount Lebanon. By M.* Venture *de* Paradis.

ON the coaft of Syria is a nation known only by name, but which merits our ferious attention.—Its laws, cuftoms, and religion, are peculiar to itfelf, and form a people very different from any other with whom we are acquainted.—However obfcure they may be, they, neverthelefs, enjoy the ineftimable bleffing of liberty; which they have taken care to preferve, even though furrounded by tyranny; the glory of which circumftance alone renders them highly interefting, and worthy the attention of philofophy.

I do not pretend to the honour of writing their hiftory. The annals of an unknown people, whofe whole ambition is to lead a tranquil life in the centre of thofe mountains which form their principal ftrength, cannot offer facts fufficiently ftriking to fatisfy curiofity. I fhall only give a flight fketch of their government, cuftoms,

customs, and religion, which my residence amongst them for four years has enabled me to investigate.

The DRUSES reside upon the mountains known by the names of *Lebanon* and *Antilebanon*, separated from each other by a fertile plain of twelve or thirteen leagues in length and four or five in breadth, divided in its whole extent by the river Kasmie; the source of which is near Balbec, and its mouth about three miles to the north of Sour (the ancient Tyre.) Their maritime coast stretches for fifteen leagues from the river Sidon to Gebail; where begins the Pachalick of Tripolis. The country which they possess is held in fief, one part from the government of Sidon, and the other from that of Damascus; which renders them tributary to these two Pachalicks.

The government of the Druses is feudal; a Prince, to whom they give the title of *Emir*, occupies the first station in quality of Lord Paramount: he receives from them fealty and homage; but his power is confined within narrow limits; it extends not to making new laws, or overawing the people.

His finances consist only in the revenues of his *personal* estates, the produce of the customs, and the farm of the country appropriated to his peculiar profit.—These riches are, however, sufficient to maintain a pomp and retinue which dazzle the eyes of a people unacquainted with luxury.

The present Emir Jussef has held the sovereignty of the mountain for about ten years. He is forty years of age, and had raised the highest expectations before the death of his uncle, Mansour; who leaving only two children, idiots, incapable of reigning, lodged in his hands the sovereign power.—But he has not sustained the idea which had been conceived of his courage and talents.—During his reign the Druses have lost much of that consideration they enjoyed in Syria; and, by suffering the Pacha of Sidon to seize the government of Baruth, which was become the appanage of the reigning Prince, he is loaded with shame and ignominy.

The Emirs of the Druses in general make Dair Kamar * the place of their residence, a village situated in the interior parts of the mountains, ten or twelve leagues distant from Baruth. There their councils are held, and all the great affairs of the nation decided.

The mountains of Lebanon are every where intersected by valleys, of which the labour and industry of the Druses have formed most delicious gardens.—Water melons, cucumbers, melongenes, banias, and all sorts of garden vegetables, grow there, under the shade of fruit-trees of every kind, and recompense with profusion the care of the cultivator.

The laborious Druse knows how to derive advantage from the most ungrateful soil.—He possesses not an inch of land proper for cultivation, on which he does not attempt to raise a tree, or produce some plant more useful. The stony soil is destined for the cultivation of rye or tobacco; and the plains for that of wheat, necessary for the support of their inhabitants. Although the Bekoa produces most abundant crops, they are nevertheless obliged to import a large quantity to support the ordinary consumption.

But the principal riches of these mountains are its mulberry-trees, which are every where cultivated with the greatest success.—At the latter end of autumn they lop off all their branches, which, in the Spring following, shoot out with a profusion of tender succulent leaves, on which

* Dair Kamar, in the Arabic language, signifies the habitation of the Moon.

which the ſilk-worm feeds with rapacity. In the interior parts of theſe mountains this valuable inſect is nurtured within doors; but in the territory of Baruth in the open air, under ſheds, covered with briars and brambles; the only care neceſſary is cleanlineſs.—This occupation belongs to the women.—As they do not hatch before the end of the rainy ſeaſon, and when thunder is no more heard, their general increaſe is prodigious.—Thoſe brought up under the ſhelter of a good houſe produce yellow ſilk; thoſe under the ſheds white. The annual products are all collected by and in the month of Auguſt; and in a divan or council, where the Emir preſides, the price of the ſilk is fixed according to its plenty or ſcarcity, and the demand of foreign markets.—The price ſtated regulates the payment of thoſe duties which the cultivator owes to the Emir, or to his reſpective Cheik, and which they pay at their option, either in kind or money.—The public market is afterwards opened at Baruth, where the French merchants, eſtabliſhed at Sidon, either go or ſend brokers to execute their commiſſions.—They purchaſe annually 100 bales of white ſilk, of 150lb. weight each, which they export to France. Egypt takes about 2000 bales, and the reſt, which may be eſtimated at about 1200, are employed in the manufactures of Damaſcus and Aleppo.—Every bale, one with the other, is at leaſt worth 1500 livres Tournois, or ſixty guineas.

The produce of ſilk is amply ſufficient to pay the miri to the Grand Signior, to purchaſe rice and linnens from Egypt, which are abſolute neceſſaries; and to procure to the happy inhabitants of theſe mountains the ſeveral articles of pleaſure and convenience, with which they are ſupplied by the French.

The Druſes are a very numerous people; the tranquillity which they enjoy, joined to the beauty and temperature of their climate, attract, in crowds, the Chriſtians of Syria, who fly from the tyranny of the Pachas.—This nation can with eaſe raiſe 50,000 men tolerably capable of undertaking the defence of their mountains and defiles.—But this militia, aſſembled in haſte, and without any kind of diſcipline, never atchieved any thing glorious whenever they left their mountains to deſcend into the plains, where the little order they obſerve gives too great an advantage to the cavalry of their enemies.

Theſe armies are never any expence to the Emir; either the hope of pillage engages them to follow their leaders, or critical circumſtances, ſuch as the danger of the ſtate, induce them to take up arms for the defence of their country. They then convoke the general aſſembly of the ſtate: every cheik, whether Druſe or Chriſtian, is obliged to repair to the rendezvous, at the head of the young men of their reſpective villages. The chiefs only are on horſeback. Every one comes armed with a muſket, a battle-axe, a ſabre, and a pair of piſtols, and it is underſtood that he is to furniſh himſelf with powder, ball, and proviſions.—They encamp in the defiles through which the enemy may penetrate, and have a great advantage by the agility with which they climb the mountains, and their knowledge of the paths and remote paſſes.—Their proviſions are but little incumbrance; they conſiſt of bread and cheeſe only, which every ſoldier carries in a ſmall leathern bag hung to his ſide.——Theſe numerous armies keep the field only a few days, as they are never called together till the near approach of the enemy.

The manner of aſſembling them

is ſufficiently ſingular to merit being related.—The Emir ſends heralds to all the villages, in which they cry—'*Honour calls you* *.' *He who haſtens not at the ſound of his voice is a man without honour.*—At this proclamation all the women of the village aſſemble in the market-place; and, to encourage the young men to fly to the defence of their country, they demand arms for the ſame purpoſe.

In the laſt war the Ruſſians were received by them with open arms.—The hopes with which the Druſes flatter themſelves, that after the deſtruction of the Ottoman empire, they are deſtined to become of great importance in the world, induce them to embrace, without reflection, every project of rebellion which the enemies of the Grand Signior may ſuggeſt.

May I be permitted to hazard my opinion upon that formidable perſonage who formerly made the moſt powerful kings tremble upon their thrones? It appears to me that *the Old Man of the Mountain* can have been no other than the commander of the Druſean nation; and theſe are the reaſons upon which I found my opinion.

Firſt, Old, is only the literal tranſlation of Cheik: Secondly, the Cruſaders, who have ſpoken of him, fix his reſidence in the mountains of Syria, where the Druſes were diſperſed: And, in the third place, the idea of the tranſmigration of ſouls, which this ſect had adopted, added to a blind ſubmiſſion to the orders of heaven, or of him who ſpoke in its name, was very capable of inſpiring the Druſes with that courage neceſſary to thoſe aſtoniſhing ſacrifices of which hiſtory preſerves the remembrance; eſpecially when aided by the belief of a religion newly eſtabliſhed, when fanaticiſm has ſo great an influence over the minds of men.

Let us add, alſo, as the laſt proof, that the Emir of the Druſes has always had in his ſervice a choſen troop, called the *Fedaviés*; that is, perſons diſpoſed to ſacrifice themſelves for his ſervice.——Formerly they were all Druſes by religion; at preſent, they are almoſt all Chriſtians. There is no danger to which this choſen band will not expoſe themſelves, when neceſſary, to execute the orders of the Prince; we can even recite a recent example of that blind devotion which they profeſs.

About ſeventeen or eighteen years ſince, the Emir Melhem, father to the Emir *Juſſef*, who reigns at preſent, had a violent quarrel with the collector of the cuſtoms at Sidon, ſent by the Pacha of the province to reſide with him and haſten the payment of the tribute.—The Emir Melhem vowed in his paſſion he would put him to death, when he could find an opportunity, without violating the laws of nations and hoſpitality.—One day, when the Collector was ſitting in an open kioſk, or pavilion, which ſerved as a warehouſe for the cuſtom-houſe of Sidon, one of theſe Fedaviés preſented himſelf, armed with a muſket and a pair of piſtols: he very leiſurely ſingled out the Collector in the midſt of his people, took aim at him, and ſhot him. When he was perfectly aſſured that he had accompliſhed his deſign, he endeavoured to regain the gates of the town, where a horſe was waiting for him; but, before he could reach the place, he was killed by the people.

This event gave the French, eſtabliſhed at Sidon, an opportunity of rendering a ſignal ſervice to the Druſean nation, the remembrance of which

* The Arabic text ſays, *Wé hazi ſaut el Murevvé, elli ma Jgi lil ſaut, Je Houn Arſa bila Murevvé.*

which they preſerve with gratitude. After the aſſaſſination of the murderer of the Collector, the people in a tumult fell upon all the Druſes diſperſed in the town; and thoſe only eſcaped their fury who had the good fortune to take ſhelter in the Kan of the French *.

The right of aſylum is ſacred amongſt the Druſes.—A man purſued by the vengeance of government, if he can reach the mountains, is ſure of his life; neither promiſes nor threats can force a culprit from the hands of an Emir or Cheik, who has promiſed him his protection.

There yet ſubſiſts amongſt the Druſes a barbarous point of honour, which perpetuates aſſaſſinations, and which the authority of the Emirs could never aboliſh. It originates in the anarchy of the feodals laws, and was general with all theſe ſimple rude nations, whoſe political union concurred to fortify ſuch ſentiments.—Every one believed he had a right to do himſelf juſtice, and that blood could not be revenged but by the effuſion of blood, even though it might be the blood of the innocent †.

When, in any private quarrel, a Druſe happens to be killed, it is the duty of the ſon, nephew, or neareſt relation of the deceaſed, to revenge his death, by that of the aſſaſſin, or of ſome one of the family. Thus, in theſe mountains, there are villages where, from time immemorial, no man has died a natural death, but always periſhed by fire or ſword.

Theſe murders are nevertheleſs proſecuted by the government; they burn the houſe of the aſſaſſin and deſtroy his plantations. He would even be put to death, if they could ſeize him; but as it is eaſy for him to find an inviolable aſylum with ſome adjacent Emir or Cheik, he there waits for his pardon in ſecurity, and is ſure ſoon to obtain it by the ſolicitation of his protector.

Amid ſo much barbarity, who would expect to find the moſt aſtoniſhing law that *gallantry* ever yet dictated. Should two inimical families meet and come to blows, the quarrel immediately ceaſes if a woman preſents herſelf on the field of battle, and their revenge is remitted to a future opportunity. There is no example where the fury of the two combatants has not yielded to the reſpect inſpired by the preſence of a woman.

The imminent danger of being attacked, and the obligation to revenge injuries received, oblige families to unite to make themſelves reſpected; the moſt numerous become the moſt formidable; they marry their daughters only to their relations or allies. A rich heireſs would be ſooner given to a poor huſbandman of the family, than to a rich ſtranger. The father has no right to diſpoſe of his daughter without the unanimous conſent of the family.—He who has the reputation of being the braveſt is generally preferred: he unites all the votes in his favour.

The Druſes apparently profeſs, but in their hearts deteſt, Mahometaniſm. Intereſt obliges them to keep well with the Turkiſh government and the eſtabliſhed religion; this forces them to have recourſe to diſſimulation, which may prove advantageous to them, and which their principles do not conſider as illegal. For theſe political reaſons, agreeable to the Mahometan rite, they pray for the dead, although the practice is forbidden by their law, which eſtabliſhes tranſmigration. When they

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* A kind of caravanſery where the French nation aſſemble.

† The polite poliſhed French then are yet more barbarous; for the affront of a *blow* can only be waſhed away by the *blood* of the offender. Such are the laws of modern honour.—The Druſes are at leaſt more reaſonable. T.

are obliged to confirm any thing publicly by oath, they make ufe of the fame formulary as the Turks. I fwear it by the prophet *. Mahomet is the prophet underftood by the Turks, but the Drufes, by a mental refervation, fubftitute their own legiflator; who is to appear at the end of the world, and confer on them the empire of the univerfe.

To judge of them by their conduct with refpect to the Chriftians, we might be induced to believe they were not averfe to Chriftianity; but in their hearts they abhor its dogmas and doctrines. The apparent refpect they fhow them proceeds from their indifference for all religions, which they equally reprobate; without endeavouring to accelerate the time fixed by deftiny for their total deftruction.

The Chriftians enjoy amongft them the moft perfect tranquillity; and there are more Chriftians at prefent in their principality than Drufes.—They are both governed by the fame laws, and enjoy the fame privileges.

The religion of the Drufes is an enigma difficult to explain: they keep their doctrines a moft profound fecret. Their facred books are preferved with the moft fcrupulous punctuality; they are even buried under ground, and the explication of their myfteries is known only to a fmall number of their wife men.

The difcovery, however, of fome of their books, which chance or the violence of the Turkifh government have procured, leaves lefs doubt concerning their dogmas than the myfterious ceremonies of their worfhip. Some years fince, in the plunder of a Drufean village, near Aleppo, a catechifm was found which developed the fundamental points of their religion; and a copy of a canonical book, written by one of the apoftles of their God.

Their religion feems to confift more in faith than in the practical works of piety. To merit the favour of heaven, it fuffices to be born a Drufe, to believe in Hakem † and Hamzah his prophet. Thefe are the effentials. But a true fage fhould add the obfervation of the feven precepts: the firft is, to adore Hakem, and to be entirely refigned to his will; the fecond, to protect and defend his brethren; the third, to fpeak the truth; the fourth, to abftain from wine and pork; the fifth, to fubfift only upon lawful gains; the fixth, to be modeft in drefs; and the feventh, to employ feveral days in the year in the meditation of wifdom

The doctrine of Hakem and Hamzah eftablifhes the metempfychofis, denies the exiftence of hell and paradife, and in their place fubftitutes the pains and pleafures, the poverty and riches, of this world. But, by their fyftem, the tranfmigration of the fouls of reafonable beings has no relation with thofe of animals, the fate of which is abfolutely diftinct. The foul of a Drufe, who dies in ignorance and libertinifm, paffes into the body of a man of the fame religion deftined to live in indigence and humility. The foul of a perfevering fpiritualift, into that of an Emir, a Cheik, or a rich hufbandman, in expectation that the next and laft appearance of God and the prophet will recompenfe him in a more glorious manner.

Confequently the Drufes know no other angels or devils, but men who are friends or enemies, to the worfhip of Hakem. Satan is only the foul of an apoftate, who, at different times, has taken the form and name of Adam, Abraham, Mofes, the

* *Voé el nebi el Kerim.*

† An Egyptian caliph, whom they believe to have been the Creator of heaven and earth in an incarnate ftate.

the Meſſiah, and Mahomet, to eſtabliſh the falſe religion which men profeſs; whilſt, at the ſame time, Hamzah appeared, to open their eyes, to diſcover truth, and to lead them in the way of ſalvation.

I ſhall conclude this memoir by the compact, or profeſſion of faith, which a Druſe muſt make in the aſſembly of the ſages, *ukelas*, when he is judged worthy to be admitted to the ſpirituality.

'Full of confidence in Hakem, our Sovereign Lord, the only and eternal God, who engenders not, nor ever was engendered—*I the Son of* ——, enjoying a perfect ſtate of health, free in mind and body, from my own pure impulſe, and without any kind of conſtraint, do atteſt and certify, That I have renounced, and do renounce for ever, all falſe religions, ſects, creeds, and opinions, that men profeſs; and that I acknowledge no other duty than ſubmiſſion to our Sovereign Lord Hakem, to whom all glory and homage are due; and I underſtand by ſubmiſſion the pure worſhip which I ought to render him.

'I declare alſo, That, in my adoration, I aſſociate with him no Being, paſt, preſent, or to come; that I remit into his hands, with the moſt implicit confidence, my ſoul, my mind, my body, my goods, and my children, and all that I poſſeſs:—that I ſubmit in all things to his holy will, reſigning myſelf moſt willingly to every thing it ſhall pleaſe him to order with reſpect to me, whether good or evil. I conſent, if ever I renounce the ſacred engagements which I at preſent take, and abandon the worſhip of our Sovereign Lord, to be deprived for ever of thoſe graces and kindneſſes which he has promiſed to his faithful ſervants, and to incur the pains and puniſhments which he reſerves for the profane. For he alone can pretend to the felicity of the true worſhippers who believes firmly that Hakem our Sovereign Lord is the only God in heaven, and the only Pontiff on earth, who is worthy our homage.

'Declared and ſigned in the month of —— in the year —— of the Miſſion of Hamzah, the Son of Ali, the Son of Ahmed, the Slave of our Sovereign Lord, the Director of the Faithful, and the Deſtroyer of Unbelievers and Apoſtates with the Sword of the Almighty Hakem, whoſe name be bleſſed for ever.'

Remarks on the Opinion that the Plague originates in Egypt *.

IT has been affirmed by many modern authors, and particularly by M. Paw, that the plague is not communicated to Egypt by infection, but originates there. If the opinion were well founded, it would detract very much from the advantages of the country; for its fertility and abundance could never counterbalance the evils occaſioned by this ſcourge of the human race: But from what I can learn, both from the information of the natives, and of foreign phyſicians who have been ſettled here between twenty and thirty years, the aſſertion ſeems without foundation. They aſſure me, that this calamity was imported by the Turks; and I am the more inclined to believe them from what I have myſelf ſeen. In the year 1778, certain veſſels of the Grand Signior, which are almoſt always infected, arrived at Damietta, loaded as uſual with

* *Lettres ſur l'Egypte.* Par M. Savary.

with the ſilks of Syria. They unſhipped without oppoſition their merchandize and their crew. This happened in the month of Auguſt; and as the plague ceaſed about this time, the infection did not ſpread. The following ſummer, ſome ſhips from Conſtantinople infected with the plague arrived at Alexandria, where they landed their ſick, but the inhabitants received no harm. After this the contagion was brought by ſome veſſels from Smyrna about the beginning of winter. It ſpread itſelf over the country, and a number of the Egyptians periſhed.

Now the following obſervation has been made for ages. During the months of June, July, and Auguſt, if infected merchandizes are imported into Egypt, the poiſon ceaſes of itſelf, and the people are not alarmed. If it has been brought at other ſeaſons, and has ſpread, it ceaſes in theſe months. But what ſeems to demonſtrate that the diſeaſe is not natural to the country is, that except in times of famine, it is never known to break out at Grand Cairo, nor in the inland towns. It always begins at the ports on the arrival of the Turkiſh ſhips, and advances by degrees to the capital, and beyond it as far as Siena. When it hath run its courſe at Cairo, and is introduced anew by the inhabitants of the Thebaid, it then rages with double fury, and ſometimes deſtroys from two to three hundred thouſand people; but it never fails to ſtop in the month of June; and thoſe who are attacked with it at this period recover. Whether then ſhall we attribute its diſappearance to the exceſſive heats, to the ſalubrious winds from the north that prevail during the ſummer, or to the copious dews that fall here *. Perhaps all theſe cauſes may conſpire to check its progreſs. But another circumſtance which deſerves obſervation is, that this terrible contagion is equally reſtrained by exceſs either of heat or of cold. The winter overpowers it at Conſtantinople, and the ſummer in Egypt. It never approaches the polar circle, nor ever croſſes the tropics. The caravans of Grand Cairo, of Damaſcus, and Iſpahan, which are ſometimes infected, never propagate the plague at Mecca, and the river Jemen is ſecure from its attacks.

We find few inſtances in hiſtory of the plague's viſiting Lacedemon, Athens, or Byzantium. When it appeared in Greece, the people ſtopped its progreſs by lighting great fires in the public places, by levelling eminences that intercepted the vapours, and by uſing means to prevent the communication. The air, the water, the ſun, of theſe fine countries have not changed. The ſame ſalubrity would ſtill reign there if they were inhabited by nations whoſe policy would induce them to watch over the health and the happineſs of the people. In our times Smyrna and Conſtantinople ſerve as feuel to this terrible malady; the cauſe of which muſt be aſcribed to the little account the Turkiſh government makes of the lives of men, and to their abſurd ideas with regard to predeſtination. What does it ſignify to the deſpot tho' the half of his people periſh, provided he in the boſom of

* The maſter of a ſhip informed the author, that having catched the infection on board, he was ſeized with an intolerable heat that made his blood almoſt to boil. His head was quickly affected, ſo that he ſeemed to have but a few hours to live. He had preſence of mind, however, to try an experiment. He ſtripped himſelf naked, and lay upon the deck during the night, expoſed to the dew which then fell plentifully. In a few hours he found his reſpiration more free and his headach gone. The agitation of his blood ſubſided; and in the morning having bathed in the ſea, he was perfectly cured. Whether this, ſays M. Savary, be an infallible remedy, I do not know; but I am certain that all infected ſubſtances when paſſed through water loſe the power of tranſmitting the contagion.

of his seraglio is secure? What cares the Mahometan though the plague sweeps away thousands by his side? Since he cannot die till his hour is come, he will give himself no trouble to escape it.

When the contagion has invaded the houses of the Europeans or Greeks, they purify them by fumigations; they throw open their windows, that the air may circulate freely, and burn all the goods which have belonged to the infected. But the Armenians and Turks neither burn nor purify any thing. When the greater part of a numerous family has sunk under the disease, the Jews purchase for a trifle the moveables and merchandizes which belonged to it, and lock them up in magazines. When the plague has abated, these are again sold for a high price, and again communicate the pestilential virus. Thus do these opprobrious people, who prefer gold to the lives of thousands, sell the plague to the unwary mussulmans, who buy it without fear, and sleep with it in their bosoms, till the moment when, rousing them from their lethargy, it hurries them to the tomb.

The spectacle which this calamity presents, especially at Grand Cairo, petrifies an European with horror. That immense city, according to the reports of the stewards of the revenue, contains from eight to nine hundred thousand inhabitants; who are so crowded together, that two hundred people here take up less room than thirty in Paris. The streets are very narrow, and always so full of people, that one is often obliged to wait several minutes before he can press through the crowd. One infected person is sufficient to communicate the disease to a hundred; its progress is rapid, and it spreads with the fury of a conflagration. The Mahometans die in their houses, in the public places, in the streets, without taking the smallest precaution to avoid the contagion. *Ellmoukaddar*, say they, *it is our destiny*. Yet they have the example of the Europeans before their eyes, who alone escape the general devastation.

When the plague has shown itself, the French shut themselves up in their suburbs, and break off all intercourse with the town. Arabian domestics, who live without, bring to them every day the provisions for which they have occasion. These, except the bread, which never transmits the infection, are introduced through a wicket made in each door, and fall into a bucket full of water. This fluid purifies them, and they are then used without danger. By such precautions the French merchants maintain their health and their life! while surrounded with the horrors of death. Incessant funerals, accompanied with mourning and tears, fill the streets. When the Egyptians carry to the grave their relations or their friends, women, hired for the purpose, make the air resound with their shrieks. Unhappy mothers give a loose to their lamentations; they cover their faces with dust, tear their garments, and accompany to the tomb the child that has died in their arms, and whom they are quickly to follow; for the orientals, more pious than we, do not abandon their infected relations. They tend them to the last sigh, though they are well assured that this tenderness will cost them their life. These cries of despair, these funeral pomps, spread around a general consternation; and the French tremble in the centre of their secluded retreat. But could any one see, without an agony of terror and grief, their fellow-creatures exposed to so dreadful a scourge?

All those who are attacked with the plague do not die, but many of them recover; and yet I have been assu-

aſſured that it has ſometimes carried off at Grand Cairo 300,000 people. Can you imagine that the example of the French, who iſſue ſafe and ſound from their aſylum when the contagion is diſſipated, does not influence the Turks to make uſe of the ſame precautions? Could you ſuppoſe that, in the whole extent of the Ottoman empire, there is not a ſingle port where quarantine is performed? Does ſuch a nation deſerve to poſſeſs the country of the ancient Greeks, or of their maſters the Egyptians? A nation that has deſtroyed their arts, their liberty, and their commerce; that ſuffers to periſh for want of police the wretches it has enſlaved; that perpetuates the exterminating peſtilence; that changes kingdoms to deſarts, and depopulates the richeſt and moſt flouriſhing cities.

Obſervations on the Breeding and Treating Silk Worms.

An endeavour to propagate the ſilk-worm, and inſtitute a manufactory of ſilk in this kingdom, has long been an object of the wiſhes, not only of the Society for encouragement of Arts, Manufactures, and Commerce, but of government itſelf, as fully appears by the curious and learned paper of the Honourable Daines Barrington, inſerted in the ſecond volume of the Tranſactions of that ſociety; where it appears, that attempts to introduce that buſineſs into this country, were made ſo long ſince as the reign of James I.

In the third volume were publiſhed ſeveral Letters from Mrs Williams of Graveſend on that ſubject; and under the claſs of Manufactures in the fourth volume, juſt publiſhed *, we find the two following letters from a young Lady; who, with a care and an aſſiduity that deſerves the higheſt commendation, has applied herſelf to the making ſuch experiments as ſeem likely to aſcertain with preciſion that queſtion ſo long and ſo often agitated, Whether the production of ſilk in this climate, can ever be brought to ſuch perfection, and carried on upon ſuch a ſcale as to render it an object of public utility?

SIR,

In addreſſing this letter to you with the incloſed hank of ſilk, I believe I deviate from the mode which your inſtitution preſcribes, to thoſe who become claimants for the honorary rewards which are ſo nobly diſtributed to genius and induſtry; but my attempts have fallen ſo ſhort of what is required by the ſociety, that I dare not appear before them under any of thoſe forms which would indicate my pretenſions to be unequivocal: Such, however, is the idea I have formed of their liberal propenſity to patronize the efforts of perſevering ingenuity and laudable ambition, that if I ſhall be found to have ſucceeded better than any one elſe;

* The following are the principal contents of this volume of the *Tranſactions of the Society for the Encouragement of Arts, &c.* On the comparative advantage of the drill and broad-caſt huſbandry; culture of a large kind of hemp from China; account of a conſiderable quantity of land gained and ſecured from the ſea; obſervations relative to the culture of the Turnip-cabbage; eſſay on portable furnaces for chemical proceſſes; a method of teaching blind perſons to perform the various rules of arithmetic; deſcription of a chime clock, on a new and ſimple plan; introduction of the Mango plum into the Weſt-India Iſlands; and a liſt of the contributing members. Two new premiums are this year offered to the public: The one, for the beſt diſſertation on the nature and properties of alkaline ſalts; the other, for paper from vegetable ſubſtances not previouſly made into cloath. 8vo, 4s. *boards.*

else; if the specimen of silk I produce, is (and I have been so told by many good judges) superior to any that has yet been manufactured in England, and equal to that which comes from Italy; and if I can prove that it is impossible for so large a quantity as five pounds to be procured in one year, until plantations of mulberry-trees have actually been made; I flatter myself that I shall not remain undistinguished.

I will begin from the period in which I first took to feed silk-worms, as it will serve to show their prodigious and rapid increase. In the summer of the year 1782, a dozen and half of silk worms were sent me by a friend who resided at a distance; I was then totally ignorant of the method of treating them, but I preserved them in health, and they produced me a great number of eggs.

In the May following, (1783,) I found my stock increased to about thirteen hundred, and I was so fortunate as to lose very few during the whole time of feeding; for I had twelve hundred and seventy very fine cones, and they produced me near four ounces of silk. I preserved all the eggs from these; and on the 12th of last May, placed them in the sun: they were hatched in incredible numbers; and by the most accurate calculation, I was mistress of more than ten thousand. I fed them with lettuce-leaves for the first week, and then from three or four mulberry-trees, which grew in some adjacent gardens. However, as they grew larger, they became so extremely voracious, that I felt the most mortifying apprehensions lest a famine should ensue; and my compassion for the industrious little animals, who depended on me solely for their daily food and support, was so abundantly excited, that the preservation of their lives became an interesting object, independant of the advantages I had proposed to myself. I sought after Mulberry trees with an anxiety I cannot describe, and the discovery of a new one was a real acquisition. At length my resources were augmented to the number of twelve trees, though some of them were at the distance of ten miles from me. To these the kindness of many friends enabled me to send every day, and the frequency of my visits were visibly displayed on all the trees; of the truth of this you will judge, Sir, when I inform you that a bushel of leaves crammed in as close as possible, would frequently be insufficient to support them one day.

Towards the latter end of June, they had attained their full growth, when an unexpected circumstance checked my ambitious hopes, (for until then I had certainly entertained the extravagant idea that I might possibly gain the golden fleece, which would intitle me to the envied prize), and deprived me of thousands of my insects. You will perhaps recollect a most awful and tremendous thunderstorm, which happened about this period in the night, and which spread a general alarm throughout England. On visiting my manufactury early the next morning, I found that the lightning had struck several of the pans; for I cannot believe that the noise of the thunder could occasion such appearances. A large pan, immediately opposite to the window, containing about five hundred silk worms, was full of a liquor as yellow as gold, and all the little animals, who had been its inhabitants, were dead, and as apparently scorched up, as if they had undergone the operation of fire; whilst others of the pans had been only partially affected. I removed all the dead; but my misfortune did not end there, for three succeeding days presented me with such numbers who had equally felt the baneful effects of the lightning, that my immense stock was reduced to two thousand eight hundred

and

and ninety-three: theſe were exceedingly fine and healthy, and they began ſpinning on the 7th of July.

During all this time they had had no other attendant than myſelf, except when the pans were to be cleaned, which was about once a-week, and in that office I was aſſiſted by a ſervant. I fed them three times a-day with leaves which had been gathered in the morning; and they took up ſo ſmall a portion of my time, that neither my amuſements, or any other avocations, were interrupted by it.

By means of a ſmall and very ſimple machine, which I invented for the purpoſe of winding the ſilk, I was enabled to get through that taſk very expeditiouſly. I ſelected two hundred and fifty of the largeſt cones, and from them I wound the ſkean which I have ſent you; its weight is three quarters of an ounce and one drachm: However, upon an average, I find that three hundred and ſixty cones produce an ounce; for from the two thouſand eight hundred and ninety-three, I had exactly half a pound of ſilk: the whole is preciſely of the ſame colour, texture, and height of gum with the incloſed.

Of the waſte ſilk with which the cones are ſurrounded, I had ſomewhat more than a quarter of a pound, and I ſent it ſome months ago to Nottingham, to be carded and wove into ſtockings. It was my deſign to have ſent thoſe ſtockings alſo for the inſpection of the ſociety, but the manufacturer has not yet returned them to me.

I am determined to perſevere until I have procured a ſufficient quantity to make a piece of ſilk; but the difficulty which attends the meeting with food, and the unpleaſant circumſtance of being ſo very troubleſome to one's friends, renders it neceſſary for me to proceed by a ſlower progreſs than I had hoped for.

From the recital I have given, it will appear very obvious, that a number not leſs than thirty thouſand muſt be fed to obtain five pounds of ſilk; and that the leaves of twelve large mulberry-trees, (allowing that they were not abſolutely ſtripped) were ſcarcely found adequate to the ſupport of ten thouſand.

The eaſe and ſucceſs with which I managed my manufactory, will, I think, make it equally apparent, that if it be poſſible by any means to ſtimulate the ſpirit of making mulberry plantations, that the whole difficulty is overcome.

The expence of erecting a place for them would be very trifling; and from the little trouble I myſelf experienced in the management of my ten thouſand, I am of opinion that two perſons would be ſufficient to take care of a whole manufactory until they begin to ſpin. The period they lived with me was about ſix weeks. The calamity mine ſuffered from lightning, is not to be adduced againſt me; that was certainly no common occurrence; and if it were, might be guarded againſt, as mine were in an expoſed ſituation.

Amidſt the ſcarcity of food which threatened me, I tried moſt of the different leaves to be found in a large kitchen-garden; but the ſilk-worm would eat none, except lettuce and ſpinage; and they periſh even on thoſe in a very ſhort time, owing, as I imagine, to their moiſture and coldneſs.

The criterion to judge of the goodneſs of ſilk is, I have been told, by the height of the gum. That mine more than vies with the Italian ſilk, in this reſpect, I thus account for: In their climate, the chryſalis ſoon comes to life, and it is neceſſary to de-

ſtroy them, leſt by eating their way out they ſhould injure the ſilk; and to effect this, they are placed in heated ovens: In ours, where every progreſſion is ſlower, there is ſufficient time to wind off the ſilk, without killing the chryſalis. I frequently wound the cones out of boiling water, placing them afterwards on dry paper, and always found that the cryſalis came to life again at its proper time.

If therefore the chryſalis could bear ſo great a degree of heat as boiling water, it is evident that the warmth of the ovens, and the length of time neceſſary to keep them there, muſt greatly injure the ſtrength and gloſſy hue of the ſilk. But this is not all; for in Italy they ſuffer the moth to eat its way out of the largeſt cones, in order to have eggs from the moſt healthy, and thereby loſe all the ſilk in thoſe cones. Here the ſilk may be gathered as well as the moth preſerved; and thus do we poſſeſs two ſtriking advantages, which amply compenſate for the loſs of many others. Upon the whole, I am decidedly of opinion, that this great article of commerce, which uſe and luxury have rendered ſo eſſential to our comforts and conveniences; and for which ſuch immenſe ſums are annually ſent into other nations, may be cultivated at home with the greateſt eaſe, and with the utmoſt certainty of ſucceſs.

You will conceive, Sir, that I muſt feel a degree of anxiety to learn whether I am honoured with any attention from the ſociety; and on your politeneſs I preſume to rely for that information.

I remain, Sir,

Your humble ſervant,

Bridgenorth, Dec. 22. 1784. } HENRIETTA RHODES.

Mr MORE.

SIR,

THE marks of approbation which the ſociety honoured me with laſt year, together with your polite wiſhes to hear from me again, have determined me to communicate the ſucceſs which has attended my management of ſilk-worms this ſummer.

I think I mentioned in my laſt letter, that the difficulties I had encountered in procuring mulberry-leaves, had ſo far checked the ardour of my ambition, that I ſhould greatly limit the extent of my manufactory another ſeaſon: I accordingly preſerved only one ſheet of writing paper covered with eggs; and in order that the worms might have the advantage of the hotteſt ſummer months, theſe eggs were not expoſed to the ſun until the morning of the firſt of June; before night ſome hundreds were hatched, and in a day or two the whole made their appearance. Having convinced myſelf by repeated experiments, that the lettuce was the only food which could be relied upon next to the mulberry, I had cauſed ſome large beds to be carefully cultivated; and it now remained for me to make trial how long they would ſubſiſt upon theſe without injury to their growth, or the produce and texture of the ſilk; they were ſo extremely fine and healthy, that I fed them ſolely with lettuces until the 24th of June, a lunar month within four days, and more than double the time they uſed to be kept from the leaves of the mulberry tree.

In leſs than a week after their change of food, they began to ſpin, and I had the pleaſure to obſerve that the cones were as fine and firm as any I ever had.

By the latter end of July the whole buſineſs was completed, and I had wound exactly four thouſand cones, which produced me eleven cun-

ounces of silk, precisely the same as the specimen you have seen. I am tempted to entertain very sanguine hopes from the discovery that the silk-worm will subsist so long a period of its little life, on an indigenous plant so easily procured; the more especially so, as I did not lose a dozen during the whole time of their feeding, and can demonstrate that the cones were not inferior in size and weight to those which have been manufactured in Italy.

Mrs Williams's observations on the various kinds of leaves they will eat, admitting their truth, can never be of the least utility, unless to gratify the curiosity of the speculative philosopher. She talks of gathering cowslip leaves in October, but they vegetate luxuriantly only in the spring; and neither could they nor the leaves of the blackberry, even then, be procured in sufficient quantities to serve a manufactory. Of the young leaves of the elm, I myself made trial, to the destruction of nine worms out of twelve, which I gave them to. The remaining three I rescued from the same fate, by giving them the mulberry-leaf; but they never recovered their strength sufficiently to form a cone.

I also adopted the ingenious hint of the Honourable Daines Barrington, and collected those kinds of leaves which were similar to the mulberry in taste and appearance; such as the nut, currant, lime, kidney-beans, strawberry, chesnut, rasberry, &c. &c. but none of these would do. The cabbage leaf, (of which I was induced to make trial, because it is made choice of by our common caterpillar) was preferred to either of these, though sparingly eaten of; and I had no wish to try the effect of their continuance at this food, as the smell would render it unfit for a large manufactory. A female friend of mine, who had kept silk-worms many years ago, assured me that they devoured ash-leaves with great avidity; and a gentleman of my acquaintance likewise told me, that his sister used to give them vine-leaves. The latter mine would not venture to begin upon, and of the former they were satiated at one meal.

Mr Barrington suggests, that it might possibly be discovered what leaf the silk-worm would live best upon, if we were to observe what insect made the mulberry its succedaneum; it has therefore escaped the notice of the learned investigator into the phenomena of nature, that no other insect whatever will feed upon the mulberry leaf, or is even found upon it; I speak from my own observation, and from the experience of three years, in which, during the time I made use of the mulberry leaves, a bushel at least have passed thro' my hands in a day, and I never yet found an insect amongst them, or a leaf which had the smallest part eaten away.

Until the last rain fell, our fruit-trees, and even the more lowly vegetables, were covered with myriads of insects; the mulberry alone remained sacred from their depredations. As this circumstance is curious, Mr Barrington will perhaps thank you for the information. Indeed, every thinking mind will find new cause from it to adore the goodness of the great Creator, who in his wonderful œconomy of nature, hath thus bountifully secured food to the reptile whose labours were to be of service to man.

I cannot agree with Du Halde, in thinking that noise is at all prejudicial to the silk-worm. Mine were so situated that they were exposed to all the sounds incidental to a country town, from the barking of dogs up to a family-concert; and I am sure they never were visibly affected by either. They certainly have but one night and day throughout the whole of their existence. They

eat perpetually from their firft appearance until they become cryfallis's, which I imagine to be their only ftate of reft. If properly fecured from birds and thofe infects which make others their prey, they do not appear liable to any dangers except that of lightning, and perhaps this they fhare in common only with other tender animalculæ. The effect which we commonly attribute to thunder-ftorms, that of infects being wafhed from the trees by rain, has more probably its caufe in lightning, which, on the principles of electricity, muft deftroy millions.

Mrs Williams thinks that the filkworm waftes its filk by being moved incautioufly; but a power of throwing out a fine thread, in its very early ftate, is enjoyed alfo by various other infects, and was given, no doubt, by Providence to prevent the extinction of the whole fpecies by violent rain or wind: by this thread they will hang fufpended, and refift a torrent of water, unlefs lightning fnap the web, together with their lives. The filk-worm, however, lofes this property with its firft coat; for it is then able to crawl with celerity, and provide for its own fafety.

I am very far from thinking it impoffible to procure two crops of filk in a feafon in this climate: the attempt, however, cannot be made with fuccefs, until the planting of mulberry trees has engaged the attention of the nation; and I fhould rejoice greatly to fee that once more become a matter of royal confideration. So trifling a number as two or three hundred may be reared almoft in any feafon; but I allude to a manufactory of fuch extent as might afford other gratifications befides thofe of curiofity.

I have fcarcely a more predominant wifh at prefent than that of being able to produce the firft quantity you propofe, five pounds in one year; and I have actually preferved eggs to fupply me with thirty thoufand worms: this idea, however, I never could have entertained, had I not arrived at the certainty of their living upon lettuce-leaves for fo long a period: and circumftances muft ftill determine the completion of my plan.

Hitherto I have been able to conduct the whole myfelf; but if I purfue my defign, I muft call in affiftance, and devote much more time to the fuperintendance of the bufinefs.

If my fcheme is carried into execution, the eventual fuccefs of the enterprize fhall be communicated to you, Sir, by

Your moft obliged humble fervant,

HENRIETTA RHODES.

Cann Hall, Aug. 24. 1785.

Mr MORE.

Exract from a Preliminary Difcourfe to a Treatife on Indian Aftronomy; by M. BAILLY *of the French Academy, &c.*

THE natives of India, who have exifted for ages as a people, and who have preferved their traditions, may be confidered as poffeffing the moft precious remains of antiquity. Thefe remains are as pure as they are ancient; for the indolence of the prefent race precludes their improvement, and their pride hinders them from profiting by the difcoveries of others. Thus has their knowledge been tranfmitted to them unvaried from the times of remote and intelligent progenitors, who invented the aftronomy which M. Bailly propofes to examine. He has endeavoured

voured to underftand it; and his endeavours have furnifhed him with much curious and ufeful matter. It is agreeable to inquire what length the fciences were carried among the ancients, and how far time and perfeverance fupplied the place of our induftry and the apparatus of our inftruments. Aftronomy, as it furnifhes dates, is likewife fubfervient to hiftory; it throws fome light on the chronology of Afiatic nations, and fhows us the fucceffions of thofe people by the fucceffion of facts which they have handed down to us. But this aftronomy may alfo be ferviceable to the fciences of modern times, by prefenting us with ancient obfervations, which ferve as fubjects of comparifon; and which, while we know what the motions of the heavenly bodies now are, teaches what they formerly have been. If there is any thing in nature not liable to change, our prefent attainments in knowledge are fufficient to difcover it; but time alone can make us acquainted with thofe things that do change, or that change by imperceptible degrees: and here it is that time is of more importance than genius. Eaftern aftronomy carries us back to a very diftant period, and fhows us the motions and appearances of the heavenly bodies as they were then obferved.

M. Bailly has examined and compared four different aftronomical tables of the Indian philofophers; thofe of the Siamefe, which D. Caffini explained in the year 1689; thofe that M. le Gentil of the Academy of Sciences brought from India; and two other manufcript tables found among the papers of the late M. de Lifle. He has obferved, that tho' they differ in form, and are conftructed in different ways, they all belong to the fame aftronomical fyftem; the motions attributed to the fun and to the moon are the fame: each of thefe tables has a different epoch; but thofe epochs are fo well connected together by the mean motions, as to demonftrate that the Indians had only one; whence the others were derived by calculation. The differences of meridians all refer to a firft meridian, which paffes through Benares, a city where the principal univerfity of India is eftablifhed. From this city then, and this fchool of the Bramins, has iffued that aftronomical knowledge which we find extended over both peninfulas.

The fundamental epoch of Indian aftronomy is placed in a conjunction of the fun and moon, which happened 3102 years before the Chriftian æra. Our moft accurate aftronomical tables inform us that there really did happen a conjunction at that precife period; and the Bramins afcertain the exact place in the heavens where the two ftars encountered. Nothing would be more eafy than to verify the fact by calculation, if the motions of the heavenly bodies, which are now well known, were conftant and invariable: but nature carries on her operations by contrary forces, and by powers that counteract one another. If there happens an equilibrium, it is foon difcompofed, and is not reftored but by ofcillations. It is a law of nature, that her frame fhould fubfift and be maintained in the grofs, while every thing varies in the detail. The celeftial motions are one of the grand phenomena of the univerfe, and ought not to be exempted from that law. Mayer, who has given us very correct lunar tables, affirms that the motion of the moon is accelerated. This was doubted; the obfervations which led him to the fact being fufpected, and the caufe of the phenomenon being unknown. Indeed the fyftem of univerfal gravitation affigns no caufe for this acceleration. The mean motion of the planets is not altered by the mutual difturbances they fuffer from one another in

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their orbits. It is true that the reſiſtance of the medium ought to have ſome effect on that motion; but this effect ſeems to take place only with regard to the moon; the ſun and other heavenly bodies are not liable to it. M. De la Place of the Academy of Sciences conceived a cauſe equally ingenious and new: he ſuppoſed it owing to the time neceſſary for the tranſmiſſion and the action of gravity. It is difficult to imagine that attraction ſhould have no occaſion for time, however momentary, to exert and propagate itſelf in: and from this principle, therefore, there ſhould ariſe an acceleration in the motions of the ſun and of the moon.

Such is the ſtate of our knowledge and of our doubts. The phenomenon of acceleration is not generally admitted; if it exiſts, the mutual diſturbances are not the cauſe, and we are ignorant whether it is owing to the reſiſtance of the medium or to the time neceſſary for the tranſmiſſion of gravity. Antiquity alone can ſolve theſe doubts; and Indian obſervation, made near 5000 years ago, affords us much light. It evinces in this caſe the neceſſity of a ſecular equation in the motion of the ſun and of the moon; and what is very remarkable, the equation of the moon is almoſt the ſame with that ſuppoſed by Mayer; and the motion of the ſun is ſubjected to an analogous equation, according to the idea of M. de la Place. The Indians could not divine our very modern theories for the purpoſe of placing at the moment of their epoch the ſun and the moon in the exact point where they ought to have been for the confirmation of theſe theories: ſo that we muſt allow the authenticity of their epoch. This coincidence may prove at the ſame time both the reality of the obſervation, which agrees with the reſult of our theories, and the preciſion of thoſe theories which are confirmed by the obſervation. This conjunction, 3102 years before our æra, is the oldeſt obſervation which has been preſerved. It is of importance in deciding the queſtions in diſpute; and it leads us to believe, not only that the motion of the ſun and of the moon are accelerated, but that the accelerations are owing to the cauſe ſuppoſed by M. de la Place. It is ſingular that we ſhould find in India a confirmation of the niceſt obſervations and concluſions of our aſtronomers and geometricians. It is ſingular that the Indians ſhould be able to inſtruct us, people who practiſe a ſcience which they no longer underſtand, who operate mechanically, and who neither attain nor wiſh to attain further improvement. But theſe indolent people are our ſeniors; they have the advantage of us in years, or rather in ages, and they inſtruct our induſtry by a long and decided experience.

The Indians at this day calculate eclipſes of the ſun and of the moon by the mean motions obſerved 5000 years ago. It is aſtoniſhing to conſider how near they have come to the truth of theſe motions. Hipparchus and Ptolemy made the length of the year ſix minutes too much; Albategnius, eight or nine hundred years after them, two minutes and a half too little; the Indians are only miſtaken on this head about forty ſeconds: ſo that they excel in this particular Hipparchus, Ptolemy, and Albategnius; the two former the moſt celebrated of the Alexandrian aſtronomers, and the latter the beſt of the Arabian.

So much for the motion of the ſun; as to the moon, they ſettle exactly the ſpace it hath paſſed thro' in 1,600,984 days, or a little more than 4383 years. This motion could not have been fixed but by obſervation. If the Bramins had found it neceſſary to eſtabliſh by calculation a ſum

ſum of the mean motions, they might have taken any given number of revolutions whether of months or of years; but this number of 1,600,984 days anſwers to no complete number of any revolution either of the ſun or of the moon, and muſt therefore have had its beginning and end determined by obſervation. Beſides, when this motion is compared with ours, we find it very nearly equal both to that of Caſſini and that of Mayer. The Indian tables exiſted before thoſe of theſe two able aſtronomers. If the Orientals have ſeen as clearly as we, it is becauſe obſervation hath guided them as it does us, and becauſe time hath diminiſhed their errors, and put their calculations on a level with modern exactneſs. The ephemerides of aſtronomy contain no example of ſo many obſervations for ſuch a number of years; and on this account the ſum of the motions preciſely determined by the Indians is moſt precious. It affords us a ſingular inſtance of a people who have exiſted ſo long, and who have devoted themſelves ſo uniformly to the labours and culture of aſtronomy.

But if theſe people have reaped the fruits of time and perſeverance, we muſt not ſuppoſe that their fathers were wanting in induſtry. They have proved the contrary by varying the form of their tables, by determining a number of periods, which are convenient and eaſy in practice. The cycle of nineteen years, aſcribed in Greece to Meton, is one of thoſe periods. Their theory of the planets is infinitely better than that of Ptolemy, who was acquainted with the Indian aſtronomy, but hath ſpoiled it by his explanations. It ſeems evident, that, in the hypotheſis of the Bramins, the centre of the motions, and of the anomalies of the planets, is not the earth; and that Venus and Mercury move round the ſun. The philoſophers of the eaſt are the authors of the famous Egyptian ſyſtem, which Ptolemy has not mentioned, but of which we are informed by Cicero. All this proficiency has not been obtained without inſtruments; the ancient Bramins muſt have had them, though the moderns have no longer any idea of them. The anomalies of the ſun and of the moon, the obliquity of the ecliptic which they have determined, indicate addreſs in the manner of making obſervations. Thoſe ancient obſervations differ from ours more or leſs, and they ought ſo to do if time has changed them. The conſequence of theſe changes muſt be determined by Newton and his diſciples. All the celeſtial bodies which compoſe our ſyſtem are kept together by gravity; a law of nature which connects the paſt with the preſent and the future. The theory of gravitation determines the motions which go on before our eyes, and the paſt and future variations of theſe motions; it reveals to us what the heavens were, and what they ought at preſent to be. It is by this ſcience that a real divination exiſts, and by which all time is preſent to the ſkilful aſtronomer.

M. de la Grange, one of the worthy ſucceſſors of Newton, calculated the variations which reſult from the combined action of the planets on one another; and that not for a ſingle inſtant, but for a ſucceſſion that applies to any given number of ages. He has found that the equator approaches the ecliptic, that the annual anomaly of the ſun diminiſhes, as well as the length of the year; and that the receſſion of the equinoxes is greater now than it was heretofore. The aſtronomy of the Bramins agrees with all theſe reſults. Their obſervations demonſtrate the acceleration of the receſſion of the equinoxes. The anomaly of the ſun, the length of the year, and the obliquity of the ecliptic, are greater

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with them than with us, which is, however, a teſtimony of their ſkill. But the agreement does not conſiſt in the nature of theſe changes only, it exiſts alſo in their quantity. M. Bailly has traced them back according to the method of M. de la Grange. The anomaly of the ſun, the length of the year, and the obliquity of the ecliptic, calculated for the epoch eſtabliſhed by the Bramins, agrees with the Indian aſtronomy, making allowance for ſome ſlight uncertainties, to which all obſervations are ſubject. But, beſides, if theſe elements are calculated for ſome centuries before the epoch, there is found a coincidence almoſt perfect between the reſults of European theory and thoſe of the aſtronomy of India.

M. de la Grange had not expected to find from the remains of antiquity ſuch exact and ancient determinations in ſupport of his theory as are found with the eaſtern philoſophers: and while the deductions of the Bramins prove that his theory is conformable with the ancient phenomena of the heavens, his calculations demonſtrate the ſkill of the Indians; and prove, that their aſtronomy, the richeſt, the moſt ſimple and correct of any that has exiſted before our modern ſyſtems, is like themſelves, of the higheſt antiquity *.

On the Death of Frederic *the Great, King of Pruſſia* †.

THAT event, which has ſo long been expected by all civilized nations with anxious ſuſpence, has at laſt come to paſs. In extreme old age, and under the weight of bodily affliction, amidſt ſurrounding princes and emperors at the head of armies that ſeemed ready to ſtart into action, amidſt thoſe political intrigues, thoſe military and naval preparations, that diverſified this buſy ſcene, and intereſted all mankind, the Pruſſian monarch, pre-eminent above all his compeers, attracted every eye, and appeared as a king of kings. At no period in the hiſtory of the world did ever any prince, politician, or hero engages ſo deeply, and for ſo long a courſe of years, the attention and admiration of ſo great a portion of the human race: for, without entering into any comparative views of the accompliſhments and actions of the King of Pruſſia and thoſe of other heroes and ſtateſmen, it is unqueſtionable, both that he was the greateſt and moſt intereſting character of the age in which he lived, and that in this age there was a more general and extended intercourſe of minds than ever took place before among the ſons of men. If, therefore, to attract the attention, the ſympathy, and the regard of our fellow-men, be the moſt exquiſite enjoyment, as it is, however it may be ſhaded under various forms, in reality the grand object of all the buſtle and contention of human life, never did man experience, to confine our ſpeculations to human views, more ſincere happineſs in proſperous circumſtances and health, or more ſenſible conſolation in adverſity, and at the approach of death. No Prince was ever raiſed to a greater elevation of proſperity and glory; and when at laſt he was called by the voice of nature to deſcend from his throne, and to mingle his aſhes with the duſt of the earth, none ever experienced, and few perhaps ever deſerved, a gentler fall.

The predominant paſſion of the King of Pruſſia was a love of fame; a paſſion that ſubdues all others in every generous breaſt, and is productive

* L'Eſprit des Journaux.

† Polit. Herald.

tive of good or evil, according as it purſues grand deſigns by juſtifiable means, or ruſhes impetuouſly to ſome ſplendid object over all that ought to reſtrain the paſſions of a moral agent, connected in ſociety with his fellow-men, and reſponſible for his conduct to God. The ſecret ſprings of human conduct, and eſpecially the ſprings that give birth to the deſigns of princes, cannot always be certainly diſcerned: but for the general ſcope and tendency of the King of Pruſſia's actions, the tenor and main object of his life, a motive may be aſſigned not unworthy of the greatneſs of his atchievements; an ardent deſire to preſerve the independency of his paternal dominions, and the liberties of Germany and of Europe. And, in the purſuit of this great object, he may be juſtified, at leaſt on the moral principles of kings, for ſtrengthening the dominion of Brandenburg by the conqueſt of Sileſia, Eaſt Friezland, and the Weſtern Pruſſia; to all of which territories he poſſeſſed plauſible and ancient pretenſions. If this ſhould be allowed, his good fortune was equal to the ſplendour of his abilities, ſince a juſt and enlarged policy, which embraced the intereſts of all his neighbours, dictated the ſame courſe of conduct, which he might have otherwiſe have purſued from motives of private rapacity and ambition.

In 1740 two important events happened in the hiſtory of Europe: the death of the Emperor Cha. VI. and the acceſſion of Frederic III. to the thrones of Pruſſia and Brandenburg. The former of theſe threatened the ſubverſion of the political balance, and the latter contributed to reſtore and preſerve it. By the guaranty of the pragmatic ſanction, the ſucceſſion of all the Auſtrian monarchy was ſecured to the daughter of the Emperor; but on the death of that monarch, the league he had formed for the ſecurity of the Auſtrian ſucceſſion was attacked on all ſides. The whole of the Auſtrian dominions were claimed by the Duke of Bavaria, ſupported by France and Spain. At this juncture all the crowns of Maria Theresa ſeemed to totter on her head. The French poured their armies into Bohemia, and reduced the capital, of which and of the whole kingdom they prepared to keep firm poſſeſſion. The dominions of Auſtria were about to be partitioned between the Houſe of Bourbon and the Elector of Bavaria. In this ſituation of affairs the King of Pruſſia had an option of three things: either to remain neutral, or to ſupport the Queen of Hungary, or to take advantage of the circumſtances of the times for the purpoſe of enlarging and ſtrengthening his own government. The firſt could not appear eligible to a Prince, young, ambitious, and at the head of a powerful army and rich treaſury: nor would neutrality have been political wiſdom; for it would have implied an acquieſcence on the part of the moſt powerful of the electors in encroachments on the liberties of Germany, and in the end, have drawn attacks and depradations againſt himſelf. The ſecond would indeed have well become a gallant and generous prince; and it would have been adopted by ſuch a king as Henry IV. of France, or Charles XII. of Sweden. But to the King of Pruſſia the Auſtrian dominions ſeemed formidable to his country in whatever hands the fate of war might chance to place them; an opportunity was preſented of eſtabliſhing, by the reduction of the Auſtrian greatneſs, a barrier for protecting the liberties of Germany; and amidſt the fluctuations of councils, and the viciſſitudes of arms, ſome juncture would undoubtedly ariſe, as in fact it did, when the ag-

grandizement of the Houſe of Brandenburg might be reconciled with the expulſion of the French from Bohemia, and the reſtoration of the Queen of Hungary to her hereditary dominions of the Imperial family, Sileſia only excepted; the diſmemberment of which from the Auſtrian territories might juſtly be conſidered by every member of the Germanic body as a very ſalutary amputation.

Whatever may be thought of the motives which impelled the great Frederic, on his acceſſion to the dominions of his anceſtors, to arms, it is univerſally allowed, that this philoſopher and hero has carried the art of war to higher perfection than it had ever before attained. The power of diſcipline and habit over thoſe accidents which ſurprize the hearts of men, he calculated almoſt with a mathematical exactneſs: his ſtratagems of war were various and profound: he diſcovered equal boldneſs in encountering, and addreſs in eſcaping from danger: under the ſevereſt misfortunes he poſſeſſed the moſt perfect collectedneſs and ſelf-command; and, what is perhaps greateſt of all, he had the magnanimity to excuſe his generals, his officers, and men, and to aſcribe certain great diſaſters to his own precipitation. Superior force, or a combination of circumſtances, which no degree of human foreſight could controul, may render victory ſometimes doubtful, and at others impoſſible; but in every fortune, to maintain the nobleſt propriety and dignity of conduct, was a leſſon the King of Pruſſia found himſelf always able to practiſe. Nor did he appear with greater luſtre when he walked triumphant, in ſerene and meek majeſty, along the lines of his victorious troops, after the battles of Leuthen and Roſbach, in which they had put to flight forces three times ſuperior to themſelves in number, than when he confeſſed his error at Hochkirchen, and retrieved his diſaſtrous affairs with ſuch admirable preſence of mind; yielding to adverſe fortune, but not deſpairing of better; tempering grief with hope, and confident that the ſame inſtability and fluctuation in human affairs which had involved him in difficulties and diſtreſs, if rightly improved, might lead to proſperity and triumph. The greatneſs of his mind communicated itſelf by a powerful contagion to the breaſts not only of princes and kings, but to the humbleſt manufacturer and peaſant in every Proteſtant and free country. Pious men conſidered him as an inſtrument in the hands of an avenging God, and the great protector of religious as well as civil liberty. In England, the temple of freedom, a ſympathy with ſo heroic a ſpirit was heightened and rendered more active by his conſanguinity to the King his uncle, a prince open in council, and bold, like his illuſtrious nephew in the field of battle. The eloquence of Lord Chatham found a ripe field in the generous ſentiments of the Engliſh nation; the Britiſh parliament interfered for the preſervation of liberty with that of the King of Pruſſia. A perfect union and confidence ſprang up between minds ſo congenial as thoſe of the Pruſſian monarch and the Britiſh miniſter; and the laurels of Great Britain were intwined with thoſe of Pruſſia on the famous plains of Minden.

But neither the victory at Minden, nor thoſe ſucceſſes that preceded it, were able to fix the mutability of fortune, and to bring the war to a fortunate concluſion. Continued reinforcements from Ruſſia, the reduction of Colberg by that people, that of Schweidnitz by the Auſtrians, and other advantages gained by the enemy, involved the King of Pruſſia in freſh difficulties,

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and threatened him with utter ruin. Fortune changed, but virtue remained invincible. The billows of adverſity went over his head, but were not able to overwhelm and ſink his ſoul. Then it was that he proved by deeds, on the arduous theatre of true glory, how ſincere and determined he was, when, in a poem addreſſed to Voltaire, he declared his reſolution to be,

"In thought, in life, in death, a king."

The talents and virtues of the great Frederic, to the eye of reflection, ſhone forth with equal luſtre in the arts of peace. By theſe he has contributed as largely to the advancement of his power as by his military conqueſts. When he aſcended the throne in 1740, the whole population of his dominions did not exceed two millions and two hundred thouſand perſons. This population was increaſed by two millions by the conquered provinces, and nearly two millions more have been added by a wiſe and vigilant œconomy. The King of Pruſſia poſſeſſed, as a royal domain, one-third part of all the eſtates in his dominions. This gave him a mighty advantage in carrying into effect the nobleſt ſchemes that ever filled and expanded the mind of a patriot-king. His whole kingdom he conſidered as one farm, which he cultivated with aſſiduous care. He appeared in the venerable character of a patriarch, concerned for the welfare of all his family. He eſtabliſhed wiſe, equitable, and ſimple, laws for their good government; and thus tranſmitted from the foot of an arbitrary throne, the ſame refreſhing ſtreams of juſtice which are wont to flow from the inſtitutions of freedom. Security of property engendered induſtry, which was farther ſtimulated by the moſt liberal donations, to the amount of more than two millions of German crowns, annually expended in draining marſhes, rebuilding cities, eſtabliſhing manufactories, ſettling colonies, relieving diſtreſs, and in the other purpoſes of true philanthropy and extenſive policy. The treaſures which his predeceſſor on the Pruſſian throne would have confined within the vaults of a fortified priſon, he brought forth and ſcattered over his kingdom with the liberal hand of a beneficent God, whoſe ſupreme delight is in the happineſs of the creatures of his hand, the ſheep of his paſture. The villages he built, the waſtes he incloſed, the farms he beſtowed, are the fair and fruitful characters in which we read the praiſes of the father of his country!

As an hedge around this fair patrimony, he planted two hundred thouſand armed and diſciplined men; a fence which did not deprive of its due nouriſhment the field which it incloſed, but which returned in recompence, all its leaves, and flowers, and fruits, into the boſom of the faithful earth.

The Pruſſian army may be viewed in the light of a national militia, conſtituted in ſuch a manner as to increaſe, rather than to diminiſh, population: of this force one half are the ſons of peaſants, labourers, and other perſons employed in agriculture; who, during the months of April and May, are exerciſed in military evolutions, and who afterwards return to their families and rural occupations. The other half of the army, which conſiſts of foreign mercenaries, naturalized into Pruſſians, by the power of diſcipline, commonly reſide with their regiments in the different towns, where they attend military duty two days in the week, and employ the reſt of their time in different kinds of labour, which a general ſpring of activity univerſally offers to the hand of induſtry in all parts of the Pruſſian territories. In towns and garriſons marriage is not diſcouraged among the

the ſoldiers. Every regiment has a number of women and children belonging to it, not leſs than of men. The whole Pruſſian army, which conſiſts of 200,000 ſoldiers, when their wives and children are added, amount to 400,000 ſouls. An houſe is alſo eſtabliſhed at Potſdam for the maintenance of 5000 children of ſoldiers; a great part of whom, after they have attained the age of eight years, are ſent into the country to be brought up among the peaſants, who are allowed for their ſubſiſtence thirteen crowns a-year for each.

Concerning the Pruſſian army, it is farther to be obſerved, that inſtead of being ſtationed upon the frontiers, or only in a ſingle province, it is ſo judiciouſly diſtributed through every province, and in every city, that the money which the ſoldiers receive for their pay, and which amounts to two-thirds of the revenue of the ſtate, is returned into equal channels; by which means thoſe who are to pay contributions, are enabled to bear them. As to national debt, it is a thing unknown in the dominions of Pruſſia.

Thus it appears that the immortal Frederic, who had no diſtant dominions or colonies to defend, ſo happily blended political wiſdom with military prudence and ſkill, that his great army was not a burden; but, on the contrary, at once a defence and foſterer of the ſtate. With regard to maritime and naval affairs, 1300 Pruſſian veſſels, on an average, paſs annually through the Sound, and the Pruſſian flag ranks in the fifth claſs among thoſe that are diſplayed in the Baltic. This navigation is ſupported by that induſtry which the late King excited in all his dominions: the whole capital of natural and artificial productions, or the produce of the labour of the Pruſſian monarchy, amounts, as is computed, to forty millions of crowns every year; the half of which is exported to foreign countries. The pains which the King beſtowed, in order to eſtabliſh trading companies to China and the Eaſt Indies, failed through the miſconduct, it is ſaid, of thoſe who had engaged to carry his Majeſty's ſchemes of commerce into execution. His hopes neither appear to have been extravagant or ill founded. The port of Embden may certainly be made one of the beſt in Europe. It is ſituated in the middle of the continent, between the Baltic, German, and Atlantic, ſeas; and ſuch is the prerogative of local ſituation, that in the lapſe of time, it may one day become a general emporium between the nations of the north and the ſouth; for which purpoſe the Pruſſian monarchy, as is evident from a ſingle glance of the map, by means of the great rivers it contains, is very advantageouſly ſituated.

On the whole, it appears that the genius of the King of Pruſſia has conſpired with the ſituation of his dominions, to raiſe up a new power, which has very materially influenced the balance of Europe. The Pruſſian monarchy, ſituated between the three great continental powers, Ruſſia, Auſtria, and France, becomes the natural ſpot where liberty erects her ſtandard, and to which all ſtates and princes, who wiſh to preſerve their independence, will inevitably reſort. If the King of Pruſſia violated any law, in the eſtabliſhment of his empire, juſtice and freedom, are, however, deeply intereſted in its ſupport and preſervation. The three great powers juſt mentioned, have on ſundry occaſions ſhown, and ſtill ſhow, a diſpoſition, by gradual colluſion and encroachment, to divide among themſelves the continent, and the iſlands, which always follow the fate of the adjacent continents of Europe. What European ſtate then, France, Ruſſia, and Auſtria alone excepted, is unintereſted in the fortune of

of the Ruſſian monarchy? Nay, theſe powers too, if their views extend to the diſtance of even a few centuries, muſt, inſtead of dividing, maintain the unity of this new empire. This being deſtroyed, and the other ſtates of Germany and the north, with Turkey in Europe and all Italy, ſwallowed up and loſt in three great monarchies, theſe rival powers would quarrel among themſelves: one of them would be torn to pieces, and occupied by the remaining two; and the day would at laſt inevitably come, when one battle between theſe two would decide the queſtion, what ſingle maſter the world muſt obey? Univerſal monarchy being eſtabliſhed, all that exerciſes the nobleſt paſſions of man would be no more. Ambition in the deſpot himſelf would become extinct; or if it remained, he would weep with Alexander, the want of a prince to emulate and of a kingdom to conquer. Where would be the ſplendour and dignity of empire? For it is not with their ſubjects that princes vie in grandeur; and grandeur is not real, but relative.

Ignotus.

Memoirs of the Life and Military Services of Lieutenant General Eliott.

Sir George-Augustus Eliott, the brave and gallant defender of Gibraltar, is the ſon of the late Sir Gilbert Eliott, Baronet, of Stobs, in Roxburghſhire.——The ancient and honourable family of Eliott of Stobs, as well as the collateral branch of Eliott of Minto in the ſame county, and of Elliot of Port-Elliot in Cornwall, are originally from Normandy. Their anceſtor, Mr Alliot, came over with William the Conqueror, and held a diſtinguiſhed rank in his army. There is a traditional anecdote in the family, relating to an honourable diſtinction in their coat of arms, which, as it correſponds with hiſtory †, bears the appearance of truth. When the Conqueror ſet foot on the Engliſh land, he ſtumbled and fell on the earth. He immediately ſprung up and exclaimed, that it was a happy omen, he had embraced the country of which he was to become the ſovereign. Upon this Alliot drew his ſword, and ſwore by the honour of a ſoldier, that he would maintain, at the hazard of his blood, the right of his lord to the ſovereignty of the earth which he had embraced. On the event of conqueſt, William added to the arms of Alliot, which was a batten *or*, on a field *azure*, the *arm* and *ſword* as a creſt, with the motto, *Per ſaxa, per ignes, fortiter et recte.*

Sir Gilbert Eliott of Stobs had nine ſons and two daughters. The preſent General was the youngeſt ſon, and he is now the only ſurviving one. His eldeſt brother, Sir John, left the title and eſtate to his ſon the preſent Sir Francis Eliott, who is nephew to the General.

George Auguſtus Elliot was born about the year 1718, and received the rudiments of his education under a private tutor retained in the family. At an early age he was ſent to the univerſity of Leyden, where he made a rapid progreſs in claſſical learning, and ſpoke with elegance and fluency the German and French languages. Being deſigned for a military life, he was ſent from thence to the celebrated *Ecole Royale du genie Militaire*, at La Fere in Picardy. This ſchool was the

* Hume's Hiſtory of England.

the moſt famous In Europe, by means of the great Vauban, by whom it was conducted. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which has ſince ſo greatly diſtinguiſhed this officer. He completed his military courſe on the continent by a tour, for the purpoſe of ſeeing in practice what he had ſtudied in theory. Pruſſia was the model for diſcipline, and he continued ſome time as a volunteer in that ſervice. Such were the ſteps taken by the young men of faſhion in that day, to accompliſh themſelves for the ſervice of their country.

Mr Eliott returned in the ſeventeenth year of his age to his native country, Scotland; and was the ſame year, 1735, introduced by his father, Sir Gilbert, to Lieutenant-Colonel Peers of the 23d regiment of foot, then lying at Edinburgh, as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for a year or more. At this time he gave prelude of his future military talents, and ſhowed that he was at leaſt a ſoldier *au cœur*. From the 23d he went into the engineer corps at Woolwich, and made great progreſs in that ſtudy, until his uncle, Colonel Elliot, brought him in as adjutant in the ſecond troop of horſe grenadiers. In this ſituation he conducted himſelf with the moſt exemplary attention, and laid the foundation of that diſcipline which has rendered theſe two troops the fineſt corps of heavy cavalry in Europe: with theſe troops he went upon ſervice to Germany in the war before laſt, and was with them in a variety of actions. At the battle of Dettengen he was wounded. In this corps he firſt bought the rank of Captain and Major, and afterwards purchaſed the Lieutenant-Colonelcy from Colonel Brewerton, who ſucceeded to his uncle. On arriving at this rank he reſigned his commiſſion as an engineer, which he had enjoyed along with his other rank, and in which ſervice he had been actively employed, very much to the advantage of his country. He had received the inſtructions of the famous Engineer Beltidor, and made himſelf completely maſter of the ſcience of gunnery. Had he not diſintereſtedly reſigned his rank in the engineer department, he would now, by regular progreſſion, have been at the head of that corps. Soon after this he was appointed Aid-de-Camp to King George II. and was already diſtinguiſhed for his military ſkill and diſcipline. In the year 1759, he quitted the ſecond troop of horſe grenadier guards, being ſelected to raiſe, form, and diſcipline the firſt regiment of light horſe, called after him, *Elliot*'s. As ſoon as they were raiſed and formed, he was appointed to the command of the cavalry in the expedition on the coaſts of France, with the rank of Brigadier-General. After this he paſſed into Germany, where he was employed on the Staff, and greatly diſtinguiſhed himſelf in a variety of movements, while his regiment diſplayed a ſtrictneſs of diſcipline, an activity, and enterprize, which gained them ſignal honour.—From Germany he was recalled, for the purpoſe of being employed as ſecond in command in the memorable expedition againſt the Havannah. It was poſſible to find an officer in the ſunſhine of the court, to whom, under the patronage of a prince, the trappings of the chief command might be given; but an Eliott was wanted to act, as wel las an Albemarle to ſhine, and for him they were obliged to go to the duſty plains of Germany. The circum-

ſtances

ſences of that conqueſt are well known. It ſeems as if our brave veteran had always in his eye the gallant Lewis de Velaſco, who maintained his ſtation to the laſt extremity, and, when his garriſon were flying from his ſide or falling at his feet, diſdained to call for quarter, but fell glorioſly—exerciſing his ſword upon his conquerors.

The reader will pardon the recital of a ſhort anecdote, which occurred immediately after the reduction of that fortreſs, as it ſhows, that in the very heat and outrage of war, that General was not unmindful of the rights of humanity.—He was particularly eminent among the conquerors of the Havannah for his diſintereſted procedure, and for his checking the horrors of indiſcriminate plunder. To him therefore appeals were moſt frequently made. A Frenchman, who had ſuffered greatly by the depredations of the ſoldiery, made application to him, and begged, in bad Engliſh, that he would interfere to have his property reſtored. The petitioner's wife, who was preſent, a woman of great ſpirit, was angry at her huſband for his interceſſion, and ſaid, 'Comment pouvez vous demander du grace a un homme qui vient vous depouiller? N'en eſperez pas *.' The huſband perſiſting in his application, his wife grew more loud in the cenſure, and ſaid, 'Vous n'etes pas François† !' The General, who was buſy writing at the time, turned to the woman, and ſaid, ſmiling, 'Madame, ne vous echauffez pas; ce que votre mari demande lui ſera acordé ‡'—'Oh, faut-il pour ſurcroit de malheur,' exclaimed the woman, 'que le barbare parle le François §.' The General was ſo very much pleaſed with the woman's ſpirit, that he not only procured them their property again, but alſo took pains to accommodate them in every reſpect. This has been through life the manly character of the General. If he would not ſuffer his ſoldiers, for the ſake of plunder, to extend the ravages of war, he never impoveriſhed them by unjuſt exactions. He would not conſent that his quarter-maſter's place ſhould be ſold; 'not only,' ſays he, 'becauſe I think it the reward of an honeſt veteran; but alſo becauſe I could not exerciſe my authority in his diſmiſſion ſhould he behave ill.'

On the peace his gallant regiment was reviewed by the King, when they preſented to his Majeſty the ſtandards which they had taken from the enemy. Gratified with their fine diſcipline and high character, the King aſked General Elliot what mark of his favour he could beſtow on his regiment equal to their merit? He anſwered, that his regiment would be proud, if his Majeſty ſhould think, that, by their ſervices, they were intitled to the diſtinction of *Royals*. It was accordingly made a royal regiment, with this flattering title, 'The 15th, or *King's* Royal Regiment of Light Dragoons.' At the ſame time the King expreſſed a deſire to confer ſome honour on the General himſelf; but he declared, that the honour and ſatisfaction of his Majeſty's approbation of his ſervices was his beſt reward.

During the peace he was not idle. His great talents in the curious branches of the military art gave him ample employment. In the year 1775, he was appointed to ſucceed General A'Court, as Commander in Chief of the forces in Ireland; but did not continue long in this ſtation; not even

* How can you aſk a favour from a man who comes to rob you? Do not hope for it.
† You are not a Frenchman.
‡ Madam, don't put yourſelf in a paſſion; what your huſband aſks ſhall be granted him.
§ O, what an addition to my misfortune, that the barbarian ſpeaks French.

even so long as fully to unpack all his trunks: for, finding that interferences were made by authority derogatory of his own, he resisted the practice with becoming spirit; and, not choosing to disturb the government of that kingdom on a matter personal to himself, he solicited to be recalled, and accordingly was so, when he was appointed to the command of Gibraltar, in a fortunate hour for the safety of that important fortress.

The gallant defence made by the General against the united forces of France and Spain, during a blockade and siege for upwards of three years, is not equalled in the annals of Britain. The system of his life, as well as his education. peculiarly qualified him for this important trust. He is perhaps the most abstemious man of the age. His food vegetables, and his drink water; seldom or never indulging himself in animal food nor wine. He never sleeps more than four hours at a time. So inured to habits of hardiness, that what is painful to other men, is natural and easy to him. His wants easily supplied, and his watchfulness beyond precedent. His example had a most persuasive efficacy on the brave troops in the garrison. Like him, they regulated their lives by the strictest rules of discipline; and severe exercise with short diet became habitual to them by their own choice. The preparations which he made for his defence, were contrived with so much judgment, and executed with so much address, that, with a handful of men, he defended that garrison against an attack which would have been sufficient to exhaust any common set of men. Collected within himself, he never spent his ammunition in useless parade or unimportant attacks. The cool intrepidity he discovered, on the ever-memorable 13th of September 1782, when the grand attack was made by the enemy, with thirty-four sail of the line, ten battering ships, five bomb-ketches; several gun and mortar boats, a large floating-battery, a number of armed vessels, and near three hundred boats constructed for carrying troops,—their land-batteries mounted with above one hundred pieces of cannon, and an equal number of mortars and howitzers, with an army of near forty thousand men, procured him the approbation of every individual of his gallant troops, who were eye-witnesses of his conduct, and who shared with him in the dangers and glory of the day: And the new-invented method by which he brought destruction on that formidable force, and terminated the aspiring hopes of the enemy, will be recorded to the latest generations, to the immortal honour of the British arms, and the lasting glory of the intrepid Elliot.

Soon after this memorable event, both houses of Parliament voted an unanimous address of thanks to the General; and his Majesty conferred on him the honour of Knight of the Bath, with a pension of L. 1500 *per annum*, during his own life and that of his son.

The General continues Governor of Gibraltar; where it is thought he will remain till the works now going forward, under his direction, tending to strengthen that fortress, are completed.

Though he is now in the sixty-eighth year of his age, and has spent a great part of his life in severe discipline in sultry climates, and in hard struggles for the honour of his king and country, his temperate living has procured him a good state of health, and preserved his looks with great freshness.

General Elliot married a sister of the present Sir Francis Drake; by whom

whom he has a fon, at prefent Lieutenant-Colonel in the Inifkilling Dragoons; and a daughter, married to Mr Fuller of Bayley park in Suffex. His Lady died about seventeen years ago.

Anecdotes *of* Celebrated Painters.

Antonio Allegri, called *Corregio*, from the place of his Birth. Born in 1494, and died 1534. *Painted History.*

Descended of poor parents, and educated in an obfcure village in the duchy of Modena, Corregio enjoyed none of thofe advantages which contributed to form the other great painters of that illuftrious age. He faw none of the ftatues of ancient Greece or Rome; nor any of the works of the eftablifhed fchools of Rome and Venice. But Nature was his guide; and Corregio was one of her favourite pupils. To exprefs the facility with which he painted, he ufed to fay, that he always had his thoughts ready at the end of his pencil.

The agreeable fmile, and the profufion of graces which he gave to his madonas, faints, and children, have been taxed with being fometimes unnatural; but ftill they are amiable and feducing: An eafy and flowing pencil, an union and harmony of colours, and a perfect intelligence of light and fhade, give an aftonifhing relief to all his pictures, and have been the admiration both of his cotemporaries and his fucceffors. Annibal Caracci, who flourifhed fifty years after him, ftudied and adopted his manner in preference to that of any other mafter. In a letter to his coufin Louis, he expreffes with great warmth the impreffion which was made on him by the firft fight of Corregio's paintings: Every thing which I fee here, fays he, aftonifhes me; particularly the colouring and the beauty of the children. They live—they breathe—They fmile with fo much grace and fo much reality, that it is impoffible to refrain from fmiling and partaking of their enjoyment. My heart is ready to break with grief when I think on the unhappy fate of poor Corregio—that fo wonderful a man (if he ought not rather to be called an angel) fhould finifh his days fo miferably, in a country where his talents were never known!——

From want of curiofity or of refolution, or from want of patronage, Corregio never vifited Rome, but remained his whole life at Parma, where the art of painting was little efteemed, and of confequence poorly rewarded. This concurrence of unfavourable circumftances occafioned at laft his premature death at the age of forty. He was employed to paint the cupola of the cathedral at Parma; and having executed it in a manner that has long been the admiration of every perfon of good tafte, for the grandeur of defign, and efpecially for the boldnefs of the fore-fhortenings * (an art which he firft and at once brought to the utmoft perfection), he went to receive his payment. The canons of the church, either through ignorance or bafenefs, found fault with his work; and although the price originally agreed upon had been very moderate, they alleged that it was far above the merit of the artift, and forced him to accept of the paultry fum of two hundred livres; which, to add to the

* The fubject is an Affumption of the Virgin.

the indignity, they paid him in copper money. To carry home this unworthy load to his indigent wife and children, poor Corregio had to travel fix or eight miles from Parma. The weight of his burden, the heat of the weather, and his chagrin at this villanous treatment, immediately threw him into a pleurify, which in three days put an end to his life and his misfortunes.

For the prefervation of this magnificent work, the world is indebted to Titian. As he paffed through Parma, in the *fuite* of Charles V. he run inftantly to fee the chief d'œuvre of Corregio. While he was attentively viewing it, one of the principal canons of the church told him that fuch a grotefque performance did not merit his notice, and that they intended foon to have the whole defaced. 'Have a care of what you do', replied the other; 'if I were not Titian, I would certainly wifh to be Corregio.

Corregio's exclamation upon viewing a picture by Raphael is well known. Having long been accuftomed to hear the moft unbounded applaufe beftowed on the works of that divine painter, he by degrees became lefs defirous than afraid of feeing any of them. One, however, he at laft had occafion to fee. He examined it attentively for fome minutes in profound filence; and then with an air of fatisfaction exclaimed, *I am ftill a painter.* Julio Romano, on feeing fome of Corregio's pictures at Parma, declared they were fuperior to any thing in painting he had yet beheld. One of thefe no doubt would be the famous Virgin and Child, with Mary Magdalene, and St Jerom: But whether our readers are to depend upon his opinion, or upon that of Lady Millar, who in her *Letters from Italy* gives a very unfavourable account of it, we fhall not prefume to determine*. This Lady, however, fpeaks in a very different ftyle of the no lefs famous *Notte*, or Night of Corregio, of which fhe faw only a copy in the Duke's Palace at Modena, the original having been fold for a great fum of money to the King of Poland. 'It furprifes me very much,' fays fhe, 'to fee how different the characters are in this picture from that which I already have defcribed to you.' The fubject is a Nativity; and the extraordinary beauty of this picture proceeds from the *clair obfcure:* there are two different lights introduced, by means of which the perfonages are vifible; namely, the light proceeding from the body of the child, and the moon-light. Thefe two are preferved diftinct, and produce a moft wonderful effect. The child's body is fo luminous, that the fuperficies is nearly tranfparent, and the rays of light emitted by it are verified in the effect they produce upon the furrounding objects. They are not rays diftinct and feparate, like thofe round the face of a fun that indicates an infurance-office; nor linear, like thofe proceeding from the man in the almanack; but of a dazzling brightnefs: by their light you fee clearly the face, neck, and hands, of the Virgin (the reft of the perfon being in ftrong fhadow, the faces of the *paftori* who crowd round the child, and particularly one woman, who holds her hand before her face, left her eyes fhould be fo dazzled as to prevent her from beholding the Infant. This is a beautiful natural action, and is moft ingenioufly introduced. The ftraw on which the child is laid appears gilt, from the light of his body fhining on it. The moon lights up the back-ground of the picture, which reprefents a landfcape. Every object is diftinct, as in a bright moon-light night; and there cannot be two lights in nature more

* See Mr Strange's Prints.

more different than thoſe which appear in the ſame picture. The Virgin and the child are of the moſt perfect beauty. There is a great variety of character in the different perſons preſent, yet that uniformity common to all herdſmen and peaſants. In ſhort, this copy is ſo admirable, that I was quite ſorry to be obliged to loſe ſight of it ſo ſoon, but I never ſhall forget it. The Duke of Modena, for whom Corregio did the original picture, gave him only ſix hundred livres of France for it; a great ſum in thoſe days: but at preſent what ought it to coſt?

The following liſt comprehends the greater part of the prints that have been engraved from the works of Corregio by eminent artiſts.

The Virgin giving the Breaſt to the Infant Chriſt; by F. Spierre.—The firſt impreſſions of this admirable and rare print are before the drapery was inſerted to cover the nudity of the infant, and the little trees to the left of the Virgin.

The Virgin and Child, accompanied by the Magdalen, St Jerom, &c. by Mr Strange.

The ſame ſubject, by Auguſtine Caracci; by Cornelius Cort, and by Villamena.

A Magdalene, by Mr Strange.

The Magdalene lying at length in the deſart, reading; by J. Daullé.

An *Ecce Homo*, half length; by Aug. Caracci.

Jupiter and Leda, Jupiter and Danae, and *Jupiter and Io;* by G. Duchange. Sornique retouched theſe plates, and added draperies.

A *Repoſe*, angels with palm-branches; by F. Brizzi.

Twelve prints repreſenting the celebrated *Cupola of the Cathedral at Parma;* by J. M. Grovannini, and by J. B. Vanni.

Mercury educating Cupid, by A. de Jode.

The Notte, or *Night* of Corregio, repreſenting the *Nativity of Chriſt*, or Adoration of the Shepherds; by P. L. Surrugue; and by I. M. Mitelli.

Marriage of St Catharine, by Angelica Kauffman; alſo by Capellan, Mercati, Picart, G. Mantuanus, and others.

Two *Allegorical Subjects*, by Picart.

Venus ſtanding in a Shell, by J. Smith.

St Catharine, with a book; by the ſame.

Ganymede, Jupiter and Io, and *Cupid making his bow;* by F. Vanden Steen. The two laſt of theſe have lately been engraved by Mr Bartolozzi.

The *Virtuoſo*, being a portrait of Baccio Bandinelli; by Cornelius Viſſcher.

Madona and Child, by Drevet.

Another, with Joſeph at work in the diſtance; by Aquila, and by Diana Mantuanus.

The *ſame ſubject*, the figures the other way; by Paccioli.

Another, by L. Voſterman.

Virgin, Child, and St John, by Scacciati.

Virgin adoring the Infant Chriſt, by Gregori.

St John in the Deſart, by Hollar.

Mary Magdalene bewailing her ſins; by Mannl.

Chriſt praying in the Garden, by Volpato.

Virgin and Child appearing to St Roch, by P. A. Kilian.

The Virgin with the Infant Jeſus, on a pedeſtal, with St John, St Catharine, St Francis, &c.; by Feſſard.

The ſame ſubject, with the addition of St George; by Beauvais.

Aſſumption of the Virgin, by Aquila.

Diana and her Nymphs repoſing, by Sornique.

The Zingara of Corregio; that

is, the *Virgin Mary habited in the Bohemian or Gypsey manner*, seated in the midst of a landscape with the Infant Jesus; and St John seated, writing; by Agostino de san Agostino.

S C R A P S.

Portrait of James I. of Scotland.

SIR,

THERE has lately appeared a print said to represent James I. of Scotland.

I much applaud the diligence of those antiquaries who endeavour to bring to light any monuments or notices respecting our ancient monarchs.

But they ought to remember, that the study of antiquities is 'a dull matter-of fact business;' and that it does not admit of fancy or conjecture.

And, therefore, it would be fit to inform the public what evidence there is that the picture, from which the print is made, was done for James I. of Scotland *.

At first sight I doubted of the authenticity of the portrait in question. Æneas Silvius, afterwards Pope, under the name of *Pius the Second*, was nuntio from Rome to Scotland in the reign of James I. He represents the King as *quadratus & multo abdomine tardus*. Now the portrait is of *a tall slender man*. The King might, possibly, have become corpulent to a degree of unwieldiness after his picture was drawn; but *that* circumstance could not have made him *quadratus*, i. e. 'squat and thick,' had he been originally 'tall.'

I am, &c.

Declaration by James to the People in Scotland called Cameronians. *Printed from the original.*

(L. S.) JAMES R.

JAMES, by the grace of God, King of Scotland, England, France, and Ireland, Defender of the Faith, &c. To all and sundry whom these presents may in any wayes concern, greeting: Whereas, we are certainly inform'd, that it hath pleas'd Almighty God so to touch the hearts of many of our people in Scotland, commonly called *Cameronians*, with a sense of their duty to us and their native country, that they are ready to joine in any undertaking which shall tend by force of arms to restore us to the throne of our ancestors, and our kingdom of Scotland, to its ancient, free, and independant state: Therefore, that nothing reasonable may be wanting on our part to encourage them in the performance of a designe so laudable, and so worthy of Scots-men, we hereby renew the promisses we have already made in our former declarations in relation to the unhappy union of our two kingdoms, which we thereby declared void and null from the beginning: And we further promise, that it shall always be our care to protect such of our people commonly called *Cameronians*, as shall prove dutiful and loyal subjects to us, from all sort of hardships and oppressions.

Given at our Court of Bolognia, this thirty-first day of October, in the eighteenth year of our reign, 1718.

By his Majesty's command.

MAR.

Extract of a Letter from London, June 1. 1786.

—DID you ever hear of the extraordinary woman who died lately at Canada? She was twenty years without any evacuation, except

* This is from a very respectable Correspondent, and merits an answer. E.

cept a little perſpiration at the ſtomach; received no ſuſtenance but one glaſs of wine in the twenty-four hours, which was poured down her throat—All parts literally dead, except the ſtomach, and dried like bone —Some vegetation like moſs grew on her forehead—Her mouth always open; the inſide of which was as black as jet—Was ſo ſhrunk, that it was not ſuppoſed there were two ounces of fleſh on her whole body, which, as it lay drawn together, did not ſeem longer than about two feet and an half. All the year round ſhe lay on one ſide upon a ſingle ſheet laid over a hand-board, and one blanket over her. The only ſigns of life exhibited was a little vibration at the ſtomach about the time that her glaſs of wine uſed to be given her. Her daughter drew money for her as a ſhow to all curious people. I have had accounts of her by different perſons who went to ſee her, particularly one who ſaw her once a-year for the ſix laſt years of her exiſtence. It is pretty remarkable, that her huſband, who had been long blind, received his ſight a ſhort time after her death, and married another woman.——

Hippopotamus.

THE hippopotamus was formerly a common inhabitant of the river Nile; it was found in every part of its courſe, and uſed to make great ravages in the adjacent fields. From the terror occaſioned by theſe animals, they were regarded as the ſymbol of the principle of evil; for among ſuperſtitious people, the paſſion of fear has always been productive of gods. They are now become exceedingly rare in Egypt, or rather indeed ſeem to have totally diſappeared. In the two laſt centuries only a very few were obſerved. About the year 1550 Belon ſaw one at Conſtantinople, which had been brought from Egypt. Frederico Zerenghi killed two near Damietta in the year 1600. Fifty-eight years afterwards there was one taken at Guirgué, the capital of Saidi, which Thevenot ſaw and deſcribed at Cairo; and this ſeems to be the laſt epoch of the appearance of the hippopotamus in Egypt. Not only the race of this animal is loſt, but even the very name is ſaid to be now unknown to the inhabitants both of Upper and Lower Egypt *.

To what are we to attribute this ſudden diſappearance of the river-horſe? It cannot have been occaſioned by any increaſe either of the inhabitants or of their induſtry; for it is well known, that in both theſe reſpects ancient Egypt had greatly the advantage. Perhaps the only probable reaſon that can be aſſigned is the introduction of the uſe of fire-arms. In almoſt every village on the banks of the Nile, the commander has two or three pieces of cannon, which without any ſort of reaſon are fired ſeveral times every day. The mameloucks, or Turkiſh ſoldiers too, are almoſt continually in the field, or parading in boats on the river, and ſeem equally delighted with the perpetual noiſe of their artillery. Theſe frequent exploſions, in all probability, have baniſhed the timid hippopotamus to Abyſſinia, where theſe noiſy machines are little if at all known. And happy would it have been for the Egyptians if they never had made ſuch an exchange. *Journal de Phyſique.*

A New Chemical Furnace.

WITH a view to remedy the inconveniences which attend the portable furnaces commonly uſed in chemical proceſſes, a paper has been ſubmitted to the conſideration of the Society

* Shaw and other travellers.

Society for the encouragement of Arts, Manufactures, and Commerce, pointing out the following cheap and easy method of making them more commodious in their construction and use.

To form the body of the furnace, which is the only part intended to be here described, (as any person conversant with these machines will readily fashion the dome and other parts as may best suit their intention), procure a cylinder, about eleven inches in diameter, and twelve or fourteen in length, made of strong plate-iron, riveted together; or, as the thickness of the lining will prevent its ever becoming hot enough to melt hard solder, it will be much neater if the joint be brazed: At one end, which is to be considered as the bottom of the cylinder, a piece must be cut out about four inches square, which is to be the opening to the ash-hole; to this an iron door is to be fitted; just above this opening, three iron pins, projecting half an inch or more withinside the cylinder, must be well riveted on, at equal distances from each other; let another hole be cut in the iron cylinder, and a door fitted to it; this serves for putting in the fuel, when the furnace is used for distilling, and such operations as require only a gentle heat.

On the pins before-mentioned lay an iron-grate; and let the whole of the cylinder above this grate be lined with fire-bricks, the joints well fitted, and laid in loam: by this means the objection to the lute of Becher and Shaw is obviated; and as the bricks may be left an inch and half or more in thickness, the heat will be better retained than in the black-lead furnaces of Dr Lewis. To secure the iron-door, whenever the furnace is to be used as a wind-hole, or any strong fire raised therein, a piece of fire-brick is to be fitted to the opening, and the door shut, which will effectually preserve the iron from injury.

It has been customary to make portable furnaces in the form of a truncated cone, the smaller end being the lower part, that different sized grates may fit at different heights; if this shape is still thought eligible, it may be easily obtained, by leaving those bricks that are next the grate thicker than those towards the upper part; and the diminution may either be regular, or projections left at the heights required, on which the different grates may rest.

Fire-bricks, fit for this purpose, known by the names of *Windsor bricks*, and *Nonsuch bricks*, with the loam or earth, of which they are made, for setting them, are easily obtained in every part of this kingdom.

The well-known furnace of Dr Black of Edinburgh, when lined with brick as now recommended, will be found greatly to exceed in utility those which, having been hitherto lined with lute, have been liable to many objections.

Fable of the Two Ears of Corn.

TWO ears of corn, the one growing upright, the other bending to the ground with the weight of grain, held the following talk before the reapers in the field. Says the upright ear, How pleasant it is to see and to be seen, and not to hang one's ears like that lubberly neighbour of mine. Peace neighbour, replied the bending ear, the barn-floor will soon determine our merits. You owe your reputation and your self-sufficiency to your levity; whilst my real importance to the public has abased me.

The MORAL.

Modesty and humility are the offspring of true wisdom.

ALBANICUS.

To

To the Publisher.

SIR,

I Send you some extracts from the works of an almost forgotten poet, *George Wither*. And am, &c

From *Fidelia.*

" For she, that doth one to her mercy take,
Warms in her bosom but a frozen snake:
Which, heated with her favours, gathers sense,
And stings her to the heart for recompence."

From Wither's *Motto.*

" I have no muses that will serve the turn
At every triumph, and rejoice or mourn
Upon a minute's warning for their hire;
If with old Sherry they themselves inspire.
I am not of a temper like to those
That can provide an hour's sad talk in prose
For any funeral, and then go dine,
And choke my grief with sugar-plums and wine.—
I cannot give a plaudit, I protest,
When, as his Lordship thinks he breaks a jest:
Unless it move me, neither can I grin
When he a causeless laughter doth begin."

Ibid.

" And I of those in place account do make,
Though they be wicked, for good orders sake;
But I could stoop to serve them at their feet,
Where old nobility and virtue meet."

Ibid.

" The most betattered peasant, in mine eye,
Is nobler, and more full of majesty,
Than all that brave bespangled rabblement,
Compos'd of pride, of shifts, and compliment."

Ibid.

" The man that hath a fearful heart, is sure
Of that disease which never finds a cure.
For take and arm him through in every place,
Build round about him twenty walls of brass;
Gird him with trenches, whose deep bottoms lye
Thrice lower than three times the Alps are high.
Provide those trenches and those walls to ward,
A million of old soldiers for his guard,
All honest men and sworn; his fever will
Break in, despight of all, and shake him still.
To 'scape this fear, his guard he could betray;
Make cruelly, his dearest friend, away.
Act any base, or any wicked thing;
Be traitor to his country or his king;
Forswear his God, and in some fright go nigh
To hang himself, to 'scape the fear to dye*."

In *Britain's Remembrancer* he thus describes the crowd which left London on the appearance of the plague. It is the most rational description of *Cockneys* that can well be imagined.

" Those who, in all their life-time, never went
So far, as is the nearest part of Kent;
Those, who did never travel till of late,
Half way to *Pancras* from the city gate:
Those who might think the sun did rise at *Bow*,
And set at *Acton*, for aught they did know:
And dream young partridge suckt not, but are fed
As lambs and rabbits, which of eggs are bred.
Even some of these have journeys ventur'd on,
Five miles by land, as far as *Edmonton*;
Some hazarded themselves from *Lion-key*
Almost as far as *Erith* down by sea.
Some row'd against the stream, and straggled out
As far as *Hounslow-heath*, or thereabout.
Some climbed *High-gate hill*, and there they see
The world so large, that they amazed be:
Yea some are gone so far, that they do know,
E're this, how wheat is made, and malt doth grow."

Ibid.

" Give me the man, that with a quaking arm,
Walks with a stedfast mind through greatest harm;
And, though his flesh doth tremble, makes it stand
To execute what reason may command.
Give me the soul that, knowingly, descries
All dangers and all possibilities,
Of outward perils, and yet doth persever
In every lawful action howsoever.
Give

* This shows, that at the beginning of the reign of Charles I. when Wither wrote, suicide was little known in England.

Give me that heart, which in itself doth war
With many frailties, who like traitors are
In a besieged fort, and hath to do
With outward foes, and inward terrors too;
Yet of himself and them a conquest makes,
And still proceeds in what he undertakes.
For this is double valour; and such men,
Although they are mis-censur'd now and
then,
Enjoy those minds that best composed are,
In lawful quarrels are without compare:
And when the coward hoodwink'd goes to
fight,
Dare charge their sternest foes with open
fight."

This may serve as a specimen of the poetry and manner of Wither. In his works there are thousands of verses as good and better than these; but they could not be fitly detached from his "great argument."

Such is the poet whom Butler and Swift and Pope have degraded into the lowest rank of *Dunces*.

To the Authors of the English Review.

Gentlemen,

I Greatly approve of the edict against the modern corrupters of our language in your Review for last June, and beg leave to point out the following instances of the corruption which daily gains ground, and the source from which it springs. The latter I apprehend to be the deluge of affected writers which overflows our land, destroys its native plants, and introduces useless exotics to supply their place, or to corrupt their species by an heterogeneous mixture. I shall first set down the Scottisms which are now in vogue, and then translate them into English in the opposite column.

Provincial.	English.
A stair *of twenty steps*,	*A stair-case, or flight of steps.*
He was in use *to do it*,	*He used to do it, or frequently did it.*
Implements of venery,	*Implements of hunting.*
The third, fourth, &c. Henry. Hume.	*Henry the third, fourth, &c.*
This applies *to the case*,	*This is applicable to the case.*
In place *of*,	*In the room, or instead of.*
Two years back,	*Two years since, or ago.*
To determine,	*To terminate, or put an end to.*
To captivate, *or incarcerate*,	*To take prisoner, to imprison.*
To liberate, *and liberator*,	*To deliver or release, deliverer.*
Debitor,	*Debtor.*
Incarcerator,	*The person who imprisons, or the jailor.*
Not only might *parties, &c.*	*Parties might not only.* Gallicisms, *non seulment*, &c.
Not only was *this innovation, &c.*	*This innovation was not only.*
Government *could not agree*,	The *goverment could not, &c.*
Administration *laid before* proprietary,	*The ministers, or the ministry, laid before the proprietors.*
Orders from direction,	*Orders from the directors.*
Opposition *spoke against* administration.	*Those who oppose the ministry spoke against it.*

The omission of the definite article the *in the four last instances, and in numberless others, and the absurd practice of using abstract terms, render the phrases indefinite and vague; and is contrary to the idiom of our own and every other langage; as in the absurd, though generally adopted, mode, of omitting the* particle

particle to *in the ſuperſcription of letters: A Monſieur Monſieur, Al Signor Signor, Domino Domino A. B. is the invariable mode in the modern and ancient languages: and the name without* To *ſeems to mean the writer of a letter, and not the perſon to whom it is addreſſed. Beſides, it is ungrammatical **.

Whilſt, amongſt, betwixt, *and* pretext, *ſound very harſhly;* while, among, between, *and* pretence, *are certainly more harmonious, and conſequently more* elegant. *I muſt not omit the uſe of the ſimple paſt tenſe, inſtead of the principle, in the compound paſt tenſe. I have* wrote, *he has* drove, *he was* choſe; *it is* fell, *they have* took †, *&c. inſtead of* written, driven, choſen, fallen: *the firſt of theſe, at leaſt,* you *frequently uſe in the Review; and I am ſorry to ſay that, by ſo doing, you, who are critics by profeſſion, countenance ſuch inaccuracies.* Lay *for* lie *hath found its way from the mouths of the vulgar into the public prints, and from thence into the writings of ſome reſpectable authors. I ſuppoſe the two negatives will next creep into the newſpapers, and then be adopted by our novel writers, &c. as well as* moſt higheſt, moſt ſtraiteſt, *and* more liker, *now uſed by the vulgar.* You was, *though frequently uſed, is as abſurd as* we am *or* thou were, *inſtead of* we are, thou waſt ‡.

I am, Gentlemen,

Lawrence-Ayot,
near Welwyn, Herts,
Aug. 15th, 1786.

Your obedient ſervant.

R. W—nne.

P S. *I forgot to mention* unwell, *which is an Hiberniſm uſed by our modern refiners, in converſation at leaſt: they may as well ſay,* unwhite *for* black, *or* unblack *for* white.

The Reward of Early Induſtry. A Tale from the Veillées du Murais, *juſt publiſhed.*

IN ancient times there was a farmer at Grange in the county of Cork, who had a numerous family of children. Nicol, one of the younger ſons, conſidering that his elder brothers would have the farm, and that he had nothing to expect but from his own induſtry, was alarmed at his future proſpects. The beauty of the wool of Connaught, and the gain that might be made by dealing in it, made the ſubject of converſation one day at his father's. The diſcourſe made a lively impreſſion on the boy; he felt within himſelf the ſpirit of traffic before he had the means, for of this latter no mention had been made in the converſation he had liſtened to. Nicol ſecretly made preparations for fitting himſelf out as a dealer in wool: he procured a coarſe coat fit for defending him againſt rain, an excellent pair of brogues, ſuch as they wear in Ireland, a little flaſk for holding water, and a ſtick tipt with iron to protect him againſt danger. Thus provided, he left his father's houſe without money or goods to exchange, and made his way to the county of Galway, living upon the wild fruits he found by the road, or upon the hoſpitality of the charitable. He was delighted with the view of the fine wool which he ſaw here; but it now for the firſt time occurred to him, that a merchant

* *Every nominative caſe, except the caſe abſolute, belongs to ſome verb, either expreſſed or implied.* Lowth's Grammar, p. 131. *See the grammar of any language, ancient or modern.*

† *The abſurdity of the mode of expreſſion will be eaſily perceived in examples of other verbs, which have not been thus perverted, viz.* I have knew, he has ſaw, they have gave, they are went, &c.

‡ Was *is not the ſecond perſon of the verb in either number.* Etois *and* eri *are never uſed by the French or Italians in the plural number.*

chant muſt have ſomething to give before he can receive. This thought afflicted but did not diſcourage him. Since his arrival, he had heard that one of the nobles of his native county was then in the town, whoſe reputation for benevolence was known to every body. He introduced himſelf to the nobleman as a native of Cork, who had come to Galway to purchaſe wool, but who had no money. The Baron of Baltimore, who was indeed of that county, was aſtoniſhed at the ſight of a boy who announced himſelf as a dealer in wool. He interrogated Nicol; who made him a very ſimple and honeſt detail of his preſent and future deſigns. Baltimore was ſtruck with the ſingularity; he diſcovered a deal of natural ſagacity in the youth; and being aſſured that he was no fugitive libertine, he lent him a ſum of money. He was perſuaded that it was a gift; the lad's ignorance of commerce expoſing him to the hazard of being duped in the outſet. However, ſaid he, I ſhall have the ſatisfaction of paying the premium of his apprenticeſhip.

Nicol, now poſſeſſed of a ſum more conſiderable than he had ever expected, ran to make his bargain; and whether it was his own ſagacity, or that the people of Connaught had not the heart to impoſe on a trader ſo young, his bargain was advantageous. He travelled to the counties where ſheep were ſcarce, ſuch as King's County, Kildare, and Balyclough, and diſpoſed of his wool with conſiderable profit.

Now it happened at this time, that the Baron of Baltimore was come to Balyclough; and Nicol having learned it, went to preſent himſelf before his benefactor: "My Lord," ſaid he, "I have been ſucceſsful with the money you lent me; here is the principal, which I return with the humbleſt acknowledgments, the produce will be ſufficient for my future traffic; and may Heaven for ever bleſs you for having had pity on me." The Baron was as much pleaſed with the ſucceſs as with the probity of his little merchant, and would have had him retain the loan. "No, my Lord," ſaid Nicol, "I have now advanced a ſtep; but if I ſhould keep your ſum, I ſhould be but where I began. I only beg you would permit me to wait upon you wherever you are, and to give you an account of my little ſtock, the produce of your bounty." The Baron was ſtill more charmed with his ſpirit than before; and he promiſed to take an intereſt in his concerns at all times. Nicol departed ſtill in the ſame mean dreſs to purchaſe wool at Connaught. His return made the rich traders confide in him; and they gave him not only a bargain for his money, but allowed him a little parcel on credit. Thus he procured a conſiderable quantity of the fineſt wool, and had a ready and lucrative market for it at Ballyclough, where the Baron ſtill was. Nicol did not fail to inform him of his ſucceſs, and to renew his acknowledgments. "Thou art grateful," ſaid the Baron to him, "and will proſper; go on young man, and remember that I intereſt myſelf in the increaſe of thy little fortune." Nicol retired, accumulating benedictions on his generous patron.

He returned to Connaught, paid what he owed, and laid out all his money: for he was at no unneceſſary expence, and had now double credit. In this way he made ſeveral excurſions: he went to the country and to the farms, and had a part of his merchandiſe from the firſt hand, which he ſoon diſpoſed of to advantage, particularly at Carrickfergus and Belfaſt. At this laſt place he heard of his benefactor, and flew to pay his reſpects. "Nicol," ſaid the domeſtics, ſeeing him ſtill with his brogues, you are ſurely not doing well, boy?" "Pretty well," ſaid our young trader. Being admitted to the Baron, he informed him of his affairs. "I congratulate you, Nicol," ſaid he, "on your ſucceſs; but how comes it that you do not dreſs yourſelf better now?" "I am as I ſhould be, my Lord: If I had finer clothes, I would but attract the attention of robbers, and make myſelf be impoſed on by the rapacity of inn-keepers: a man well dreſſed muſt eat and drink and ſleep like a gentleman; but in my coarſe apparel, I am contented with a morſel of bacon and a draught of ſmall beer. I ſleep in the ſtable with my beaſts, and take care that they do not want in the night." "Well, well," cried the Baron, "you are wiſer, Nicol, than thoſe that offer you their advice; you cannot fail to proſper, eſpecially if you double your profit by returns." Nicol thanked the Baron with a heart full of gratitude; and having ſold all his wool, he returned to the county of Galway, where he had been impatiently expected.

Now Nicol had paid attention to the recommendation of his kind benefactor, *double your profit by returns.* He procured at Belfaſt the articles he recollected to be in greateſt requeſt at Galway; and when he arrived, diſpoſed of them quickly, and with conſiderable profit. "Oh! how much am I obliged to the Baron," would he ſay; "I now double my ſtock, and make myſelf better known than ever; the people all around bring me wool, while they buy my wares, and I ſhall not be half the time in making my purchaſes."

After ſeveral trips, Nicol came to Cork, the capital of his native county; but he did not yet chooſe to viſit his parents. He inquired after the Baron, and was informed that he had gone to Cheſter in England. Nicol was afflicted at not ſeeing his patron; but

but he resolved to go in quest of him. Upon his return to Galway, he disposed of the merchandises he had picked up at Cork, made his purchases of wool, passed through Tipperary and Kilkenny, and came to Wexford. There he embarked a cargo, set out from the point of Carnsore, and landed the same evening at Chester. His first business was to inquire for the Baron; and having learned that he was at the castle, he set himself to dispose of his wool, which he sold cheaper than that of the country though of a finer quality: for money being less plentiful in Ireland, its productions were comparatively cheaper. Nicol now found himself in possession of a considerable sum; but he went to wait on the Baron before he made the purchase of his returns: he thought, that in a country where labour was dear, his bargains could not be advantageous. He therefore showed the Baron his whole fortune in specie. "My young friend," said his patron, "you will certainly become a great merchant, and will be a man whom I have gained to Ireland. I am of your opinion with regard to the returns from hence; yet there are many articles very rare in our country which are common in Chester;—try the broad cloath and woollen manufactures." Nicol followed his advice; he bought fine cloath with one half of his stock, and coarse with the other; and having renewed his professions of gratitude to the Baron, he set out on his return to Ireland.

Here he sold the coarse cloaths to the common people, and carried the fine to Ballyclough, to Waterford, and Thuam, where they were bought with avidity by the nobles: in short, he had now managed so well, that he found himself in a condition to revisit his parents at Grange.

Nicol still wore the vest he had on when he left his father's house, and he was still in brogues. He arrived one evening while the family were at supper, having left a servant, whom he had for some time employed, at an inn with his horses. He knocks at the door: "Who is there?" says one. "It is I," answers Nicol. "Ah! it is my poor brother," cries the first. Up rose mother and sisters, and flew to the door. "It is, it is my poor child," says the mother. "O! poor Nicol," cried the sisters. Nicol embraced his mother; who, while she was loading him with caresses, took notice that he still had on his old vest. "Yes, my dear mother," said Nicol, "and I have kept it that I might never wear it without thinking of you." The good woman led her son by the hand: "My dear," said she to his father, "it is a long, long time since we have seen him; let the anxiety he occasioned us be forgotten; I know you are too happy to chide." "We have found you again then, my poor fellow," said the farmer—"La! how tall he is grown!—But where have you been, Nicol?"——"Father," replies Nicol modestly, "I will tell you all, but suffer me first to make a few presents to my brothers and sisters." At the mention of presents the farmer reddened: he looked at his son, who presented him with a purse of 100 guineas: he gave one of 50 to his mother, and one of 25 to each of his brothers and sisters. "O wretch that I am!" exclaimed the farmer, "how have I offended heaven, that it has permitted my son to become a robber?" "No, no, dear father," interruped Nicol, "God forbid I should be so unworthy of you or of the favour of heaven. Only hear what has befallen me." He then related how he had been at Galway; how he had found the Baron of Baltimore; how that lord had lent him a little sum; and how he had returned it; how he had prospered by œconomy, and by going meanly dressed for fear of robbers; how the Baron had given him excellent advice; and how he had gone to see him at Chester among the English. "What!" cried the farmer, "it it possible that you are the little trader in wool that I have so often heard talked of?" "Yes, my father, and I will prove it to you by my servant, who is hard by with my baggage, and by the people of all the neighbouring towns who know me." His parents embraced him with double transport; he sent for his goods from the inn; he made presents of fine cloath to his father and mother, to his brothers and sisters, and there was joy over all the house. Nicol remained eight days at the Grange, and then departed to prosecute his commerce.

It was ten whole years before he saw again his benefactor. At this period, having come to Waterford, he learned that the Baron of Baltimore had been raised to the first offices and honours of the state. Nicol, still in his old homely dress, hastened to throw himself at the feet of his protector, who received him very kindly. "My Lord," said he, "Fortune, by her favours, has exceeded my desires, and I now am master of twenty-thousand pounds." "I sincerely rejoice to hear it, Nicol; but now that you are rich, you must enjoy your good fortune ——get yourself comfortably clad. People are not afraid of robbers now-a-days, and you may live decently without hazard." "I do intend it, my Lord; but first, I beseech you to grant me a favour; allow me to make you a present." "A present to me, Nicol? you surely do not mean it; if I did not know you better, I would say you forget yourself." "I should be for ever wretched, my Lord, if I thought I was capable of forgetting what I owe to you; but,

but I flatter myſelf the preſent will not diſpleaſe you, conſidering the gracious reception you have ever given me." The Baron gave him his permiſſion; and willing to mark the conſideration he thought was due to a diſtinguiſhed merchant, conducted Nicol back in his carriage. One is better here than on foot, ſays our wool merchant, and one may with propriety enjoy the comforts of life, when they have been earned with toil and unceaſing induſtry.

Next day Nicol preſented himſelf before the Baron in a plain ſuit of the fineſt cloath, having come in a coach, elegant, but not gaudy. The Baron received him in this decent equipage with accuſtomed condeſcenſion. "My Lord," ſaid Nicol, ſhowing a box, "here is the preſent I beg leave to offer you." He then drew out a painted cloth rolled up, and an empty frame. "My Lord," ſaid he, "there are many fine pictures in this hall; will you permit this one to enjoy a place among ſo many more worthy?" "Let us ſee it," ſaid the Baron. Nicol unrolled it.—It was his own portrait, in the ſame coarſe garb which that nobleman had firſt ſeen him in. "This," ſays Nicol, "is the only preſent I dare make to you, my early friend, my firſt benefactor! Perhaps at ſome convivial hour, when your noble gueſts are admiring the beauties of this rich collection, ſome one may ſay, why is that beggarly peaſant here? Deign then, my Lord, I beſeech you, to inform them that it is Nicol, borrowing from you his firſt ſtock, which he hath ſo much increaſed that he now rides in his coach: Nicol and his fortune are your creation, and all the comforts he enjoys are ſo many benefits beſtowed by you."

The picture, in a plain wooden frame, is ſtill in the cabinet of the Barons of Baltimore; and is at once a memorial of ingenuous benevolence, of gratitude unfeigned, of virtuous frugality, and honeſt induſtry.

Poems, chiefly in the Scottiſh Dialect. By Robert Burns, *Kilmarnock.*

WHEN an author we know nothing of ſolicits our attention, we are but too apt to treat him with the ſame reluctant civility we ſhow to a perſon who has come unbidden into company. Yet talents and addreſs will gradually diminiſh the diſtance of our behaviour, and when the firſt unfavourable impreſſion has worn off, the author may become a favourite, and the ſtranger a friend. The poems we have juſt announced may probably have to ſtruggle with the pride of learning and the partiality of refinement; yet they are intitled to particular indulgence.

Who are you, Mr Burns? will ſome ſurly critic ſay. At what univerſity have you been educated? what languages do you underſtand? what authors have you particularly ſtudied? whether has Ariſtotle or Horace directed your taſte? who has praiſed your poems, and under whoſe patronage are they publiſhed? In ſhort, what qualifications intitle you to inſtruct or entertain us? To the queſtions of ſuch a catechiſm, perhaps honeſt Robert Burns would make no ſatisfactory anſwers. 'My good Sir, he might ſay, I am a poor country man; I was bred up at the ſchool of Kilmarnock; I underſtand no languages but my own; I have ſtudied Allan Ramſay and Ferguſon. My poems have been praiſed at many a fire-ſide; and I aſk no patronage for them, if they deſerve none. I have not looked on mankind *through the ſpectacle of books.* An ounce of mother-wit, you know, is worth a pound of clergy; and Homer and Oſſian, for any thing that I have heard, could neither write nor read.' The author is indeed a ſtriking example of native genius burſting through the obſcurity of poverty and the obſtructions of laborious life. He is ſaid to be a common ploughman; and when we conſider him in this light, we cannot help regretting that wayward fate had not placed him in a more favoured ſituation. Thoſe who view

view him with the severity of lettered criticism, and judge him by the fastidious rules of art, will discover that he has not the doric simplicity of Ramsay, nor the brilliant imagination of Ferguson; but to those who admire the exertions of untutored fancy, and are blind to many faults for the sake of numberless beauties, his poems will afford singular gratification. His observations on human characters are acute and sagacious, and his descriptions are lively and just. Of rustic pleasantry he has a rich fund; and some of his softer scenes are touched with inimitable delicacy. He seems to be a boon companion, and often startles us with a dash of libertinism, which will keep some readers at a distance. Some of his subjects are serious, but those of the humorous kind are the best. It is not meant, however, to enter into a minute investigation of his merits, as the copious extracts we have subjoined will enable our readers to judge for themselves. The Character Horace gives to Osellus is particularly applicable to him.

Rusticus abnormis sapiens, crassaque Minerva.

Address to the DEIL.

O Prince, O chief of many throned pow'rs,
That led th' embattl'd Seraphim to war—
MILTON.

O THOU! whatever title suit thee,
Auld Hornie, Satan, Nick, or Clootie,
Wha in yon cavern grim an' sootie,
Clos'd under hatches,
Spairges about the brunstane cootie,
To scaud poor wretches!

Hear me, *auld Hangie*, for a wee,
An' let poor *damned bodies* bee;
I'm sure sma' pleasure it can gie,
Ev'n to a *deil*,
To skelp an' scaud poor dogs like me,
An' hear us squeel!

Great is thy pow'r, an' great thy fame;
Far kend an' noted is thy name;
An' tho' yon *lowan beugh's* thy hame,
Thou travels far;
An' faith! thou's neither lag nor lame,
Nor blate nor scaur.

Whyles, ranging like a roaran lion,
For prey, a' holes an' corners tryin;
Whyles, on the strong-wing'd tempest flyin,
Tirlan the *kirks*;
Whyles, in the human bosom pryin,
Unseen thou lurks.

I've heard my rev'rend *graunie* say,
In lanely glens ye like to stray;
Or where auld ruin'd castles, gray,
Nod to the moon,
Ye fright the nightly wand'rer's way,
Wi' eldritch croon.

When twilight did my *graunie* summon,
To say her pray'rs, douse, honest woman!
Aft 'yont the dyke she's heard you bumman
Wi eerie drone;
Or, rustling, thro' the boortries coman
Wi' heavy groan.

Ae dreary, windy, winter night,
The stars shot down wi sklentan light,
Wi' you, *mysel*, I gat a fright,
Ayont the lough;
Ye, like a *rash-bush*, stood in sight
Wi' waving sugh.

The cudgel in my nieve did shake,
Each bristl'd hair stood like a stake,
When wi' an eldritch, stoor *quaick, quaick*,
Amang the springs,
Awa ye squatter'd like a *drake*
On whistling wings.

Let *warlocks* grim, an wither'd *hags*,
Tell how wi' you on ragweed nags,
They skim the muirs an' dizzy crags
Wi' wicked speed;
And in kirk-yards renew their leagues,
Owre howcket dead.

Thence, countra wives, wi' toil an' pain,
May plunge an' plunge the *kirn* in vain;
For oh! the yellow treasure's taen
By witching skill;
An' dawttet, twal-pint *bawkie's* gane
As yell's the bill.

Thence mystic knots mak great abuse
On *Young Guidmen*, fond, keen an' croose;
When the best *wark-lume* i' the house,
By cantraip wit,
Is instant made no worth a louse
Just at the bit.

When thowes dissolve the snawy hoord,
An' float the jinglan icy boord,
Then *water-kelpies* haunt the foord
By your direction,
An' nighted trav'llers are allur'd
To their destruction

An' aft your moss-traversing *spunkies*
Decoy the wight that late an' drunk is:
The bleezan curst, mischievous monkies
Delude his eyes,
Till in some miry slough he sunk is,
Ne'er mair to rise.

When MASON's mystic *word* an' *grip*,
In storms an' tempests raise you up,

Some

Some cock or cat, your rage maun ſtop;
Or, ſtrange to tell!
The *youngeſt brother* ye wad whip
Aff ſtraught to *h—ll.*

Lang ſyne, in Eden's bonie yard,
When youthfu' lovers firſt were pair'd,
An' all the ſoul of love they ſhar'd,
The raptur'd hour,
Sweet on the fragrant, flow'ry ſwaird,
In ſhady bow'r;

Then you, ye auld, ſnick-drawing dog!
Ye came to paradiſe incog,
An' play'd on man a curſed brogue,
(Black be your fa'!)
An' gied the infant warld a ſhog,
'Maiſt ruin'd a'.

D'ye mind that day, when in a bizz,
Wi' reeket duds, an' reeſtet gizz,
Ye did preſent your ſmoutie phiz
'Mang better folk,
An' ſklented on the *man of Uzz*
Your ſpitfu' joke!

And how ye gat him i' your thrall,
An' brak him out o' houſe an' hal',
Whil ſcabs an' botches did him gall
Wi' bitter claw,
An' lows'd his ill-tongu'd wicked *ſcawl*,
Was warſt ava?

But a' your doings to rehearſe,
Your wily ſnares an' fechtin fierce,
Sin' that day * Michael did you pierce,
Down to this time,
Wad ding a' *Lallan* tongue, or *Erſe*,
In proſe or rhyme.

An' now, auld *Cloots*, I ken ye're thinkan,
A certain *Bardie's* rantin, drinkin,
Some luckleſs hour will ſend him linkan,
To your black pit;
But faith! he'll turn a corner jinkan,
An' cheat you yet.

But fare-ye-weel, auld *Nickie-ben*:
O wad ye tak a thought an' men'!
Ye aiblins might—I dinna ken—
Still hae a *ſtake*—
I'm wae to think upo' yon den,
Ev'n for your ſake!

We regret that we have not room to inſert the poems of *Hallow-E'en*, *The Cotter's Saturday Night*, and the *Epiſtle to a Brother Poet*; and muſt remain content with a few miſcellaneous extracts from the poems in general.

From his Epiſtle to a Brother Bard.

BUT firſt an' foremoſt I ſhould tell,
Amaiſt as ſoon as I could ſpell,
I to the *crambo-jingle* fell,
Tho' rude an' rough;
Yet crooning to a body's ſel
Does weel enough.

I am nae *poet* in a ſenſe,
But juſt a *rhymer* like by chance,
An' hae to learning nae pretence;
Yet, what the matter?
Whene'er my muſe does on me glance
I jingle at her.

Your critic folk may cock their noſe,
And ſay, 'How can you e'er propoſe,
'You wha ken hardly *verſe* frae *proſe*,
'To mak a *ſang*?'
But by your leaves, my learned foes,
Ye're maybe wrang.

What's a' your jargon o' your ſchools,
Your Latin names for horns an' ſtools;
If honeſt Nature made you *fools*,
What ſairs your grammars?
Ye'd better taen up *ſpades* and *ſhools*,
Or *knappin hammers*.

A ſet o' dull, conceited haſhes,
Confuſe their brains in *college-claſſes!*
They *gang in* ſtirks, and *come out* aſſes,
Plain truth to ſpeak;
An' ſyne they think to climb Parnaſſus
By dint o' Greek!

Gie me ae ſpark o' Nature's fire,
That's a' the learning I deſire;
Then tho' I drudge thro' dub an' mire
At pleugh or cart,
My muſe, tho' hamely in attire,
May touch the heart.

From his Deſcription of a Sermon in the Fields.

I.

HERE ſtands a ſhed to fend the ſhow'rs,
An' ſcreen our countra gentry;
There, *racer Jeſs*, an' twathree wh—res,
Are blinkan at the entry.
Here ſits a raw o' tittlan jads,
Wi' heaving breaſts an' bare neck;
An' there, a batch o' *wabſter lads*,
Blackguarding frae K————ck
For *fun* this day.

II.

Here ſome are thinkan on their ſins,
An' ſome upo' their claes;
Ane curſes feet that fyl'd his ſhins;
Another ſighs an' prays:
On this hand ſits an *elect* ſwatch,
Wi' ſcrew'd-up, grace-proud faces;
On that, a ſet o' chaps, at watch,
Thrang winkan on the laſſes
To *chairs* that day.

III. O

* Vide Milton, book 6th.